The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Lord of the Universe! shield us and guide us,
Trusting Thee always through shadow and sun.
Thou hast united us, who shall divide us?
Keep us, oh keep us the many in one.
Up with our banner bright,
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While through the sounding sky,
Loud rings the Nation's cry,
UNION AND LIBERTY! ONE EVERMORE.
Empire unsceptered! what foe shall assail thee,
Bearing the standard of Liberty's van?
Think not the God of thy fathers shall fail thee,
Striving with men for the birthright of man.

—Oliver Wendell Holmes.

Vol. LX. MAY, 1926 No. 5

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

PITTSBURGH, PA.—Annual subscription $2.00

Printed by the Pittsburgh Printing Co., 530-534 Fernando St., Pittsburgh, Pa.

RATES—Payable in advance, $2.00 the year. In Canada and other countries $2.25. Single copies 20 cents. Club rates on application.

REMITTANCES—Should be made by check, draft or money order payable to THE CHRISTIAN STATESMAN, and mailed to Room 410, Publication Bldg., Pittsburgh, Pa.

EXPIRATIONS—The time of expiration is given each month on the wrapper. Special notice will be sent in advance. Please notify us soon after receipt of last copy if you wish discontinuance.

RENEWALS—Please specify "renewal" and write name as it appears on the label.

CHANGE OF ADDRESS—Change of address or notice for discontinuance should reach us by the first of the month. Do not fail to give both old and new address. Acknowledgment will be made by change of address on the wrapper.

SPECIAL TERMS TO CANVASSERS

THE CHRISTIAN STATESMAN

PUBLISHED MONTHLY AT $2.00 THE YEAR
209 Ninth Street, Pittsburgh, Pa.

Editor-in-Chief, RICHARD CAMERON WYLIE
Managing Editor: WILLIAM PARSONS

Vol. LX MAY, 1926 No. 5

CONTENTS

THE LEADER

Page
Political Idealism 2
Ultimate Authority 4

NOTES BY THE WAY

By the Editor 5

THE OUTLOOK

Courts Reforming 8
A Worthy Successor 8
Another Anti-Smuggling Treaty 9
Failure of Parliamentary Governments 9
Congressional Prohibition Squalls 10
A Dangerous Weapon 10
If True, Whose Fault? 11
Mormon Activities 11
A Christian's View 12
New Zealands School Problem 12
The Wet and Dry Hearings 14

EDITORIAL

What is American Toleration? 16
Who Can Give the Filipinos Independence? 18
Questionable Loyalty 18
Changing Home Life 20
Crashing The Gates 21
Another Will-O-the-wisp 22
An Enemy's Estimate 22

CONTRIBUTED ARTICLES

Sesque-Centennial Papers, No. VII—R. C. Wylie, D.D. 24
A Religious Program in Upper Sandusky Schools—W. O. Moore 27
Signs of a New Day in Utah 29
Mormons and the Bible—Henry Peel 31

DEVOTIONAL PAGE

National Self Sufficiency in God's Sight 33
The Dawning Light—Martha Shepard Lippencott 35
The Natural Fruit 35

THE STORY

Politics vs. Religion in the Schools 36

OUR EXCHANGES

What Thirteen of our Neighbors Say 40

FROM THE WORKERS

Mrs. Shepard's Letter 43
With the Checks 44

RADIO REACTIONS

As we Listen 46

Address contributed articles to the Editorial Department; and business communications to the Business Department; The Christian Statesman, Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

Entered as Second Class matter, July 30, 1906, at Pittsburgh, Pa. under Act of Congress of March 3, 1879.

Political Idealism

CIVIL governments are subjected to all manner of criticism. The accumulated experience and wisdom of the ages is not yet sufficient to bring forth civil institutions which give general satisfaction. There is but little ground for attributing this general dissatisfaction to a lofty and refined political idealism. Some of the most careful students of our times declare that idealism has well-nigh vanished from the political realm. It still exists in associations of moral reformers, but these people have not yet won a very prominent place in the hall of fame. The absence, rather than the presence of lofty ideals, seems to be the chief reason for the political turmoil and confusion of our times.

An analysis of the political discontent of the day shows opposition to almost every distinctive feature of government as it now is, and even a vast amount of opposition to the very idea of government. It is common for people to raise an outcry against class rule, but it frequently happens that those who protest most loudly against such rule have no real remedy to propose; their program consists in nothing more than turning out the class that is in, and putting in the class that is out. It is a difficult task to organize and hold together a body of genuine reformers whose goal is the transformation of the kingdom of the world into the Kingdom of Christ. It lacks the spectacular element.

It is maintained that the "mechanistic trend" of science, realism in art and literature, behaviourism in psychology, and pragmatism in philosophy, have combined to give what is considered a practical turn to the thinking of our day, and that the result is the death of idealism.

Political programs today are constructed under the controlling influence of history, economics, statistics, psychology, geography, engineering, biology, anthropology, or whatever may happen to gain prominence long enough to gather a group of theorists in support of "something practical." The result is that the eternal verities are in danger of being retired into the limbo of oblivion. One of the most astounding of the recent observations made by students of our times is the declaration that religion as well as philosophy has greatly declined in its hold on the political mind. When it is remembered that the past three-quarters of a century comprise the period that has witnessed the organization of more, and more idealistic, reform movements than any other period of which history makes record, this announcement is somewhat disconcerting. With such organizations as the Women's Christian Temperance Union, the Lord's Day Alliance, THE NATIONAL REFORM ASSOCIATION, and others too numerous to mention, striving to increase the influence of the Christian principles of civil government on the political mind, why should it come to pass that those principles lose their public influence? But is the statement really true? May be the wish is father to the thought. It is evident however, that many of the political writers of our

day are advocating a political theory that wholly eliminates supernatural ideas from the realm of civil government, and politicians as a class are not advocates of religion in national life.

A few quotations from prominent writers will make this clear. Professor Willoughby of Johns Hopkins University, in his book entitled "The Nature of the State," says, "it is in fact quite superfluous to show in this age that from their own inherent nature, divine or moral sanctions can have no application to political matters." Professor Burgess, in his book entitled "Political Science and Constitutional Law," declares that "we must hold to the principle that the State can do no wrong." Professor Garner, of the University of Illinois, in his work entitled "Introduction to Political Science," teaches that the legal sovereign in the State "is that power which can override the prescriptions of the divine law, the principles of morality, the mandates of public opinion." In his most recent work Professor Willoughby states that while the State is not to be regarded as immoral it is non-moral.

From the standpoint of the political idealist and moral reformer such statements must be regarded as the very essence of "damnable heresy." If they should ever come to be regarded as expressive of sound democratic doctrine, they would soon sink democracy to the depths of perdition. The words embodied in the third section of the Law of 1787, for the government of the Territory Northwest of the Ohio River, express the most fundamental of all Democratic principles. Those words are, "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." If the so-called practical view of life, incorporated with every branch of knowledge included in our public school curriculums, is to be permitted to delete all moral and religious principles from politics, democracy is doomed. It is exceedingly unfortunate that so many professors in Colleges and Universities, and writers of text-books for these institutions, are casting their influence in favor of the atheistic idea of civil government.

But it is a great mistake to suppose that the prevailing forces in the world are irreligious. All reports of investigations made, which leave that impression, are false. After reading a number of works on political science which seem to indicate that the voice of political atheism is more tumultuous and powerful now than it has ever yet been in the past, and after reading reports of ballots on the prohibition problem which to the minds of some, seem to indicate that the prohibition movement is about to be submerged beneath the tumultuous floods of popular opposition, the writer turned to the Ninety-third Psalm, and read these words:

> Jehovah reigneth; He is clothed with majesty;
> Jehovah is clothed with strength;
> He hath girded Himself therewith;
> The world also is established, that it cannot be moved.
> Thy throne is established of old;
> Thou art from everlasting.

The floods have lifted up, O Jehovah,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters,
The mighty breakers of the sea,
Jehovah on high is mighty.

The Person here set before us as enthroned over this stormy world is the Lord Jesus Christ. To proceed on the assumption that the tumultuous peoples who are voting moral principles and policies out of public life are establishing the future order of society, is to assume that Christ has finally been defeated, and that satan has made good his claim to be supreme over the nations of the world.

In view of the facts recounted above; the fact that the idealistic school of political philosophers has largely passed out of existence; the fact that the nations and governments of the world are wandering in the "wilderness of Sin," without a Moses, and without a Pillar of cloud and of fire; the fact that these nations are like a storm-tossed sea; in view of the greatest of all facts, the fact that CHRIST REIGNS, let there be, among National Reformers, a revival of enthusiastic Christian Idealism, for by this sign we will conquer.

ULTIMATE AUTHORITY

The problem of ultimate authority in the state today is as chaotic, in the average mind, as that of religious authority for the individual.

The popular attitude is to abhor all external authority in religion. Only that is true which the individual mind approves. The one thing that is forgotten is, that faults in the individual personality are as fatal to comprehension of realities, as faults in a lense are to correct vision.

When a man is looking through a telescope at Mars, what he sees may be canals or the effects of improper refraction. But what he sees has no effect on Mars. That planet exists independent of his vision or judgment. So it is with Jesus Christ. He is Lord of all; that is externally the authority over all. What we think or believe alters neither his authority, nor his ultimate enforcement. Perhaps the Bible and our understanding of it, may be like the two lenses of the telescope. They may give us an imperfect understanding of Him and His kingdom. But He and His authority are not altered by our belief, or lack of belief. They are eternal, unchangeable.

So it is with the ultimate authority in civil government. We boast of our individual sovereignty and assume that both it and the combination of individual sovereigns that we call the state, is ultimate and unlimited in its will. As one recently put it, "To acknowledge external authority, is to destroy sovereignty." There is no such sovereignty either in man, or in a combination of men. God alone is sovereign in that sense, and all authority from that of the parent, to that of Jesus Christ, is a delegated authority. "The powers that be, are ordained of God." That authority is outside of the state. The combined understanding of the men who make up the state, may determine what

Continued on page 48

NOTES BY THE WAY

With this issue the *Christian Statesman* begins to get back to its normal size, and from now on hopes to carry forty-eight pages of reading matter each month. We appreciate the loyalty of our readers who have stood staunchly by the periodical during the months when the editorial staff was depleted, and this loyalty is an inspiration to the present editors to put all the power we possess into the present and future service of the National Reform Association.

The Illinois Billiard Association, which includes in its membership more than a thousand billiard halls, is conducting an educational campaign throughout the state for better law enforcement against the bootleggers. They post notices in their places of business, warning that anyone found upon the premises with liquor in his possession will be prosecuted by the Association. This card states "We believe in law and order, and are cooperating with the Federal, State and local authorities. We request the same of you. If you cannot respect these rules, please keep out."

The Canadian Minister of Customs, recently announced in parliament that several New York publications had been excluded from the mails and would be banned from the Dominion.

Dr. Gerson B. Levy, rabbi of the Temple in Chicago, recently urged his people to study the New Testament, with special reference to the life of Christ. The reason given was that it is the duty of every one to understand the present civilization and the foundations upon which it rests. It certainly would be well if all men recognized this historic situation.

Roman Catholics of Nebraska have formed an organization for their parochial schools which will closely parallel that of the public schools. It is hoped by this means to lessen the friction that has developed between the two systems.

Evidence is more and more piling up to establish the fact that the Roman Hierarchy is throwing its power into the movement to modify the Volstead Act, and repeal the Eighteenth Amendment. The almost unanimous pronouncements of the American Cardinals, a recent resolution adopted by the Holy Name Society at the Hotel Astor, and many of the recent Lenten sermons advocated this policy. Friends of prohibition may as well make up their minds that this church will be against them. Individual members may be dry and support that cause, but the bulk of the sixteen millions members of that church will vote as they are told to.

The real issue today before the American people as it was revealed by the Senate's investigation committee is, shall criminals who have more or less successfully defied the laws of the United States for the last five years, now have the special privilege of exploiting the vices of the worst elements of the population, restored to them by law. Prohi-

bition destroyed this unfair special privilege. They are fighting to regain it. If it is granted, the United States may as well prepare for revolution. Her glory is departed. Her disgrace would be complete. This applies to all sorts of crimes, prize fighting, bootlegging, alien smuggling, rotten theaters, obscene magazines and bull fighting. May as well license one as the other.

One way of assisting the Federal Government to enforce the Volstead Act has been demonstrated by prosecuting attorney Baker of Schoharie Co. New York; that is, to bring action in the State courts under Section 22 of the Volstead Act. Mr. Baker's recipe for enforcing the prohibition laws, is an honest judge, a conscientious prosecutor and a Law and Order League in every county where needed. He is right—it can be done.

In the exhibition of industrial products this year in Leipsic, the Krupps were still among the chief exhibitors. There was this difference though, the guns and munitions were replaced by diesel engines, textile motive power, cash registers, moving picture projectors, steam boilers, metal packings, heating devices and steam ovens. This looks hopeful for Germany. If they had made that change in 1912, there would probably have been no war.

The Chief of Police of Passaic, N. J., in handling the present strike of the textile workers, has done more to make Anarchists and Bolshevists, by his brutal arbitrary methods than anyone we have heard of for a long while. Had there been need of force to quell violence all would have approved his actions, but there seems not to have been such a need at all. It is just the foolish arrogance of a small man dressed in a little brief authority.

A ruling which was handed down March 30, by Assistant Secretary of the Treasury Andrews, allows the drug trade to handle Malt Tonic with 75 per cent of alcohol as a medicine. We believe General Andrews made a mistake here which he will regret later. He already complains of the fact that the illicit trade has learned to re-distill anti-freeze. What is to hinder anyone re-distilling this Malt Tonic. We knew of boys of 17 doing that with patent medicines twenty six years ago.

Investigations by Charles A. Selden, recorded in the Ladies Home Journal, reveal the fact that at the eight colleges investigated, conditions as to drinking have greatly improved since the war. Even in Princeton, where the dean said they were worse, it was found that drinking had rapidly decreased, and that dry sentiment among the students was steadily growing. It has been known for some time that much of the difficulty in these institutions was stirred up by the conduct of the old Grads.

Luther Burbank, the great developer of new plant life, died at his home in Santa Rosa, California, Sunday, April 11, at the age of 77.

As a scientist he will long be remembered as one of America's honored benefactors. The only regret that any one will feel in contemplation of his life, is that he marred the closing months of it by a bootless attack upon Christ and Christianity. Mr. Burbank came of Unitarian parentage and simply carried the historic Unitarian principles to their logical conclusions.

Too easily it has been assumed that the failure of the League of Nations to put into effect the Locarno agreements is evidence of the worthlessness of the League machinery. To us it is evidence of the value of it. It smoked out the vicious secret agreements that had preceded those treaties and demonstrated their futility. Give it time and the League will probably demonstrate its value yet.

One of the most important institutions of learning in the United States was partially destroyed by fire recently. We refer to Westminster College, Salt Lake City, Utah. The importance of this institution is seen when we discover that this is the only institution of higher education within a radius of three hundred miles of Salt Lake that is not controlled by the Mormon Church. Therefore, the only one doing constructive Americanizing work. Here is a good chance for wealthy men to serve their country.

The National Lutheran Council has issued a statement, in which it charges that the real purpose of the Pope in fixing the date of the new Feast of The Kingdom on October 31, is to counteract the celebration of Reformation Sunday. It was on October 31, that Martin Luther nailed his ninety-five theses to the door of his chapel in Wittenberg. The Lutherans fear that if Protestants adopt this in any way it will tend to erase the memory of the Reformation.

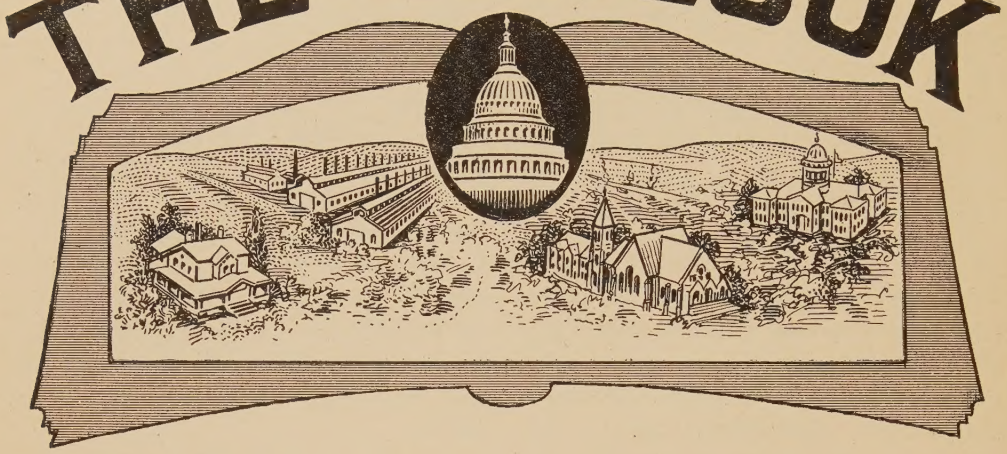
The first week in April brought news from Great Britain that Russia, Greece, Jugo Slavia, Finland, Lithuania, Poland, Roumania and Turkey are ordering extensively arms and war munitions. The backset to the League of Nations seems to have had its immediate effect in taking away the sense of security felt by some, and stimulating the jingoistic aspirations of others of these smaller nations.

Colonel John Calvin Coolidge, father of the President, died March 19. He was buried with simplicity among the snow covered hills of his native state. He lived the simple, sincere life of a farmer to the end, in spite of the prominence that came to his illustrious son. He was the type of American that is the sure hope of America. The President and his family attended the simple service.

The referendum on the Prohibition Amendment and the Volstead law, which was recently conducted by wet and near wet newspapers made a poor showing. In spite of the chance of repeating, the showing was so poor for the wets that they have done little crowing about it. The drys mostly ignored it. The newspapers seem to be the only victims to be pitied. The wets worked them to a finish for free propaganda that proved a fizzle. These papers are easier marks than we supposed.

Every page of the Congressional Record costs the tax payers $48. Every hour of the time of Congress costs them $15,000. In the light of these facts everyone can understand the tactics of Senators Edge, Edwards and Bruce, Congressman Hill and their cohorts. They are indulging in grafted propaganda for the Association against the Eighteenth Amendment. This organization is simply saving its funds. The question is, how long will the public stand for this graft?

THE OUTLOOK



COURTS REFORMING

That much of the present crime situation has grown out of faulty court work, has been brought out by two decisions in the New York City courts, recently given.

The first was by the appellate court in Brooklyn, whereby the court put an end to issuing injunctions against police officers who were attempting to raid and close up vice resorts, gambling houses and bootlegging places. The court asserts that this trifling with the law must stop, and such criminals take their chances in the courts.

The second was by Judge Alonzo G. McLaughlin of Kings County. This judge refused bail to known, habitual criminals, and asserted that such practice was "twisting the constitution into a bill of special privileges for criminals." This decision will of course, be tested in the higher courts by the organized underworld, but Judge McLaughlin believes it will stand.

The same week Police Commissioner McLaughlin of New York, declared himself against the practice of accepting the bonds of bonding companies, and insisted that these bonds should be personal.

These are the first halting steps toward the reform of our forty-eight systems of state courts, the slavery of which to antiquated technicalities, and outworn practices and the "ancient good that has become uncouth," has contributed vastly to the criminal developments of recent years, as well as to the contempt for the courts so wide spread today.

If the courts all over the land will stop twisting the constitution and statutes "into a bill of privileges for the protection of the criminal," we shall be able to make progress in the elimination of crime. The progress has stuck fast in this rut. It is to be hoped that the courts will continue this reform movement.

A WORTHY SUCCESSOR

President Coolidge in his Washington's birthday address before the Department of Superintendents of the National Educational Association gave both

a rather fine presentation of Washington's character and work and an equally fine reproduction of his spirit and vision. The latter part of the address is worthy of extensive quotation. He said,

"We are wont to think of him as a military commander and a civil administrator—as a man of public affairs. He was surpassingly great in all of that.

But he was very much more. He wished to see his country not only materially prosperous and politically successful, but beyond that, and above it, he wished to see the intellectual, moral, and spiritual life of the people developed.

"This is the side of Washington to which too little attention has been given. He did not fail during his lifetime to give the most painstaking thought to these subjects. In his Farewell Address he solemnly warned his countrymen that these are the foundations on which rest all American institutions.

"More than that, they are the foundations on which all civilization must rest. It is as an expounder of these great principles that he performed the greatest service for the world.

"Our country has prospered, our Government is secure. But that prosperity and that security flow from the school and the church. They are the product of the mind and the soul. They are the result of the character of the American people.

"Through and through, Washington is the great example of character. He sought to bestow that heritage upon his country. We shall fail in our estimation and understanding of him unless we remember that during his lifetime he helped to build a place of religious worship; in his will he provided for institutions of learning, and in his Farewell Address he emphasized the spiritual values of life."

America is to be congratulated upon the succession of presidents who have had the gift of teaching the people the moral and spiritual things of America's life and the character which gives force to these teachings.

ANOTHER ANTI SMUGGLING TREATY

The United States and Cuba, completed a treaty during the first week of March, calculated to put an end to smuggling liquor, opium and aliens from Cuba to Florida and the Gulf coast.

This treaty gives the United States a free hand in searching vessels, sailing under the Cuban flag on the high seas, where there is just cause to believe, such vessel is intending to, or has violated the laws of the United States.

Thus is General Andrews slowly but steadily perfecting his system of enforcement of the Eighteenth Amendment.

This is in spite of the senseless wrangle kept up in Congress by Hill, Edwards and Company, in their attempt to force Congress and the country into the lawless course of permitting the German brewers to come back with their brewery owned saloons.

FAILURE OF PARLIAMENTARY GOVERNMENTS

Much sarcasm has been hurled at Italy, Spain, and Greece for allowing dictators to seize the reins of power and practically abolish self-government by the people in parliament assembled.

Lloyd George recently called the attention of the British Parliament to the fact that these dictatorships had grown out of the complete collapse of parlia-

mentary government in those countries. A number of little parliamentary "blocs" had been elected, all of which were more concerned to perpetuate themselves than to carry on the business of government. The only way that the nation could carry on was to back a dictator.

Yet this is the kind of government, toward which LaFollette and others wanted us to turn, by reducing the power of the Supreme Court and giving Congress a veto power over it.

It is the kind of government toward which those elements in Congress are crowding us, who persistently encroach upon the prerogatives of the President.

America has a vastly better form of government than the parliamentary, and every lover of his country should set his face against any change that even slightly looks toward that form.

CONGRESSIONAL PROHIBITION SQUALLS

What does all the thunder and lightning and wind in congress, over the dry laws mean. Multitudes of people are asking this question today. Our answer is, that, in so far as the wets hope to secure modification of present legislation, nothing. But it is for home consumption. For that purpose it is hot stuff. Senators Edge, Edwards and Bruce, Congressman Hill and Vare, their wet colleagues, realize that they are fighting a losing battle. But they propose to hang on to the Congressional jobs as long as possible. They were elected on the wet issue and they are shrewd enough to know that once defeated on this issue, they will not be "lame ducks" politically, but "dead ducks."

This furore of wet oratory is intended to keep in line four classes of wet supporters; the old business composed of the saloon keepers, the distillers, and the brewers, who want to get the trade back; the drinkers who want to buy anywhere whatever they want; certain misguided theorists, who still believe that the public welfare should be subordinated to their notions of personal liberty and the wet politicians whose only stock in trade is wet sympathies and prejudices. These must all be stimulated to keep them up to the fighting pitch.

The benefits of prohibition are such that if it was not hindered by incessant opposition and violation, it would soon write Q. E. D. under the whole proposition. They propose to prevent the writing of these letters as long as possible.

A DANGEROUS WEAPON

Colonel E. M. House in his memoirs makes this significant comment on the danger of jingoistic propaganda for nationalistic purposes.

"It is a sad commentary, that the government of each of the belligerents would probably welcome peace negotiations, and yet none of them is able safely to make a beginning. For each government, in order to evoke the belligerent enthusiasm necessary to a prosecution of the war, had created a Frankenstein monster which emphatically vetoed any whisper of peace. Zimmermann stated that if peace parleys were begun now upon terms that would have any chance of acceptance it would mean the overthrow of this government and the Kaiser."

This was two and a half years before the close of the war. This is just another illustration of Scott's lines:

"O, what a tangled web we weave
When first we practice to deceive."

Speaking the truth in love is the only safe rule for nations as well as individuals.

IF TRUE, WHOSE FAULT?

William Hard, a newspaper correspondent, wrote recently for the Episcopal *Witness*: "Church organizations of almost all theological sorts are bringing themselves into utter contempt and disregard of the United States Senate and House of Representatives, by attempting to be able to invoke the blessing of organized Christianity—which after all means God—on various specific forms of words called bills and laws and treaties."

We will forego criticism of such loose writing and simply raise the question as to the truth of this statement and if true, does the fault lie with congress, the churches or the self selected misrepresentatives of the churches? An equally extreme expression on the other side recently heard is this, "We suspect that, if such contempt is expressed by congressmen, it is but a species of self-justification to hide the shame of their floundering about for six years in the bog of cowardice, indecision, incompetency, which has marked the course of these bodies in the handling of international affairs." But our experience is, that this is confined to the few irreconcilable, die hard apostles of isolationism, and not to the hard working earnest workers in Congress, whose only fault is submitting to such leadership.

But perhaps the difficulty lies with the policy of the churches in maintaining an organization which speaks its own mind for them without authority or responsibility.

We grant that the only approach of the church to Congress should be in the form of "humble petition." When Congress is so approached, we doubt if such petition produces either contempt or total disregard. It augurs ill for America if such is the fact. That is one of the churches' rights and duties. Importunity, if clothed with humility, is a virtue commended by our Lord.

Our hope is that in the regular means of official utterance the churches will continue to petition congress until that body finds some sensible, effective, common sense, Christian way of cooperating with the rest of the world in a real reconstruction, and especially in erecting the permanent machinery, of peace and justice in the world.

MORMON ACTIVITIES

The following is not from Mrs. Shepard, or any reformer, but the statement of a social worker, Mr. Lowry Nelson, of Brigham Young University. It appeared in the New York Times for January 31st. He gives a survey of the village of Escalante in Potato Valley, 1,000 inhabitants. This presumably is given as a fair sample of a Mormon village. Here is the first glimpse into this village life:

"Our little Potato Valley village mustn't be regarded as the seat of only homekeeping folks with homely wits. Of the present population, fifty-five have been on missions in nineteen different states, and four foreign countries. Each one spent an average of about two years and $810; or, in other words, the people of this village have spent $44,550 for missionary service. These missionaries pay their own expenses and receive no salaries."

This does not make us feel less proud of American Protestant Christians, because in their free will giving they may not equal these forced levies of the Mormon Kingdom. It creates a pity in us, that there are Americans who will submit to such tyranny.

Here we can see plainly that it is not because these men do not know how normal American women live and are treated by their husbands, that they give their women the kind of a life here protrayed.

"The women have no holidays. They are drudging away all winter. The homes of most of them have no washing machines, bathtubs, electric irons; not even kitchen sinks. Yet in the favored community there are 250 "leaders," all men. Doubtless the soporific winter sun prevents any of them from leading a "movement" to give the womenfolk a few trifling conveniences.

Escalante is primitive, like the villages of our wise and pious ancestors in the East. The cooking water comes mostly from wells and cisterns, not indecently sanitary. Twenty-three families content themselves with water from the open ditch. The death rate is higher than that of the rest of the State, though there is no resident physician."

The only hope we have for these people is that Jesus Christ, working through American ideals and institutions, will "open the prison for these that are bound," and set them free from their shackles. But it passes comprehension how any American woman can ever become a Mormon.

A CHRISTIANS VIEW

Nesim Effendi Gergawi, Professor of mathematics in the Assuit College in Egypt, recently spent a year in this country. In writing of his impressions the one that struck him most forcibly, was the universal evidence that it is a Christian country. Universal courtesy to strangers, the large number of churches, the presence of Christian teaching in the secular papers and magazines, the high position of women, the care for children, the ever present democratic spirit, the all but universal honesty, the wide spread of popular education and the great use of the products of civilization, were the evidences to him of the thorough permeation of society by Christianity. Needless to say he is a Christian and saw with sympathetic eyes. A Bombay merchant who recently visited us saw only gross materialism. It is the old story of the buzzard and the bee. One sees what his nature inclines him to see. The good and the beautiful predominate though and that is as it should be.

NEW ZEALAND'S SCHOOL PROBLEM

New Zealand is now in the midst of a country wide effort to secure compulsory Bible reading and non-sectarian religious instruction in the public schools. For forty-six years they have tried the secular ideal, and it has failed to produce the type of character that will support a Christian democracy.

The strongest argument they use, is the satisfactory results of the policy of the "Bible in the schools," as followed in the other divisions of the empire. A significant bit of this argument is a questionnaire they sent to the school authorities in England and Scotland. The replies to the questions, which were sent to the Head-masters of county schools were absolutely unanimous. We give four, out of a large number.

"Do you consider the Bible lessons as given in your school a strong factor in the formation of character and an aid to good citizenship?" Answer, "Yes."

"Are parents as a whole satisfied with the Bible instruction lessons?" Answer, "Yes."

"Are ordinary moral lessons given on a secular basis sufficient to form character?" Answer, "No."

"Do Bible lessons tend to create trouble, friction or sectarian divisions?" Answer, "No, there is no friction."

Mark now, these questions were sent to a very large number of these instructors and the answers were unanimous. There was the same unanimity among college professors. The argument is that it is working well in England and Scotland and it will work in New Zealand.

We might add, it is working well where it is being tried in this country, and it will work well wherever it is honestly tried.

Brigadier General Wylie of the Union of South Africa, was a recent visitor to Canada and the United States. To a representative of the Natal *Advertiser* he said that "Prohibition in the United States is a pronounced success. In all the dozens of hotels I visited, I never saw anyone drinking liquor. In Indianapolis I was told that the effect had been to close the poorhouses. Where formerly it had been difficult to get men to work on Mondays, there is no trouble at all now. The effect on American industry has been tremendous. I do not think from all I saw and heard, and I made a point of chatting with people on this subject wherever I went, that there is the slightest likelihood of the United States ever repealing these prohibition laws."

To understand the strength and vitality of Mormonism, one should read "The Business End of Mormonism," by George Frederick Stratton, in the Dearborn Independent of March 27. Catching such a glimpse of the organization one wonders what it will be one hundred years hence; a religion, a business octopus; or will its centrifugal force break it up. Probably the business will separate from the religious elements and be regulated by Federal law. We hope that with the circulation of the Bible, the growth of the Protestant churches, and the improvement in religious education, the religious element will become Christian.

The League of Nations Convention on Slavery, recently sent to all the governments of the world a report that brings out the following facts.

The slave trade still continues. Lybia, Morocco and Portuguese Angola are its chief centers. The trade moves chiefly through southern Abyssinia into Arabia, through the port of Tajura.

More than a million Africans are still held as chattels to be bought and sold in the open markets. It is about half a century since this traffic was outlawed by Christian nations. The time seems overdue to bring such pressure to bear on the backward Mohammedan nations that will compel them to abandon both the institution and the traffic.

Holland recently withdrew its legation from the Vatican. The Romish members of parliament at once withdrew their support from the government and forced it to resign, but to date we have not heard that the legation has been restored. What any Protestant nation can see in such a connection with Rome is beyond us. It has been said that these legations are the best listening posts in Europe. Perhaps that is the truth.

THE WET AND DRY HEARINGS

The vast mass of anti-prohibition, pro beer propaganda, reminds one of the Master's words, "and the floods came, and the winds blew and beat upon that house and it fell not, for it was founded upon a rock." That rock is the Constitution and the conviction of the American people.

The culmination of it all is the hearing before the Senate Committee, and the Brewers Referendum in New York.

In the flood of rhetoric and assertion, the following facts were brought out by the "wets" under the guidance of Colonel Codman, of Boston.

1st. That Union Labor is about as "wet" as it always was. This class of worker has learned nothing in the six years of prohibition.

2nd. That General Andrews and District Attorney Buckner are neither of them sympathetic toward the prohibitory law and would like to see it modified.

3rd. That the government is doing nothing to prevent the wholesale manufacture of stills, of which about one hundred and seventy thousand are captured annually.

4th. That the chief source of bootleg whiskey is diverted commercial alcohol, which is shipped out before being denatured, or redistilled afterwards, and that about 60,000,000 gallons per annum, thus trickles out in unlawful trade.

5th. That the chief reason for the failure of enforcement, is the lack of adequate Federal Courts.

These had already gotten five years behind their dockets in New York, before the coming of prohibition. This new work swamped them, and Congress had done nothing to relieve the situation.

6th. That so determined was New York to beat the Eighteenth Amendment and prohibition, that it hamstrung its own police force, by repealing its enforcement laws, and left the metropolis at the mercy of gunmen and gangsters, and then had to ask help of the Federal authorities to measurably handle them.

7th. That at first prohibition cut down arrests for drunkenness and disease very sharply, but that since 1922, the trend has increased. The "wets" attribute this to the increased use of distilled liquor; the "drys" to the tightening of the law and greater vigilance of the police.

8th. That many of the supposed facts and figures brought out were so inaccurate as to be worthless. One of the speakers, the head of the Carnegie Institute, was so much embarrassed by the reception his statements received at the hands of his own institution that he is scarcely through explaining it yet.

On the dry side, there has to date been brought out:

1st. That beer selling in Canada does not prevent bootlegging whiskey.

2nd. That the Protestant churches are as solidly behind prohibition as ever they were.

3rd. That the economic condition of that class of people most directly affected by liquor has greatly improved under prohibition.

4th. That the stories of drinking and immorality among the young people, especially students, are greatly exaggerated, for the purpose of wet propaganda.

5th. That wherever prohibition is measurably enforced, even in New York City, the benefits in reduction in the percentage of disease and death, becomes at once apparent.

6th. That the present outcry of the "wets" is precisely like that which they have always made when any restrictive law has been passed.

As a general rule on both sides, in this hearing, too much time has been consumed in delivering opinions, and making arguments and too little in bringing out facts that are capable of being verified or disproved.

UNBALANCED EDUCATION

What educators complain of today is that the common school curriculum is badly unbalanced. Take this comparison. In the eight grades of the primary school 480 hours are devoted during the course to teaching arithmetic. At best, in schools that do anything at all, only about 240 are devoted to teaching them to know right from wrong. In probably half of the schools no time at all is devoted to this most important branch of knowledge. Yet the latter is a vastly larger and more vital field of cultural material.

With this unbalanced curriculum we talk about the schools being especially to train for citizenship. They will be when the fourth R—righteousness—is added and given 480 hours honest work during the course.

Mr. Churchill's speech on international debts produced a really deep impression. It was of a most unexpected and unusual character. Instead of delivering a merely debating reply to Mr. Snowden, who had raised the question with a searching analysis, and had expressed the general feeling about France's unwillingness adequately to tax herself, the Chancellor of the Exchequer gave a prepared, thoughtful and suggestive review of the subject. One of the features of his speech was the conciliatory hint he threw out to Russia—a passage warmly welcomed by all who are anxious for the reopening of trade with that country—but it was remarkable chiefly on account of the vividness with which he described the position in realtion to America. Familiar as members were with the weight of the payments we have to make to the United States, their faces became grave when the Chancellor calculated the amount at about £100,000 a day for more than three generations. They were surprised, but, as a rule, probably not ill-pleased by the frankness with which he traced the flow of a large proportion of the reparations from Europe across the Atlantic.—*British Weekly.*

In the days of chivalry, when personal disputes were settled by mortal combat, the contestant who arrived on time, and found that his opponent was not there, had only to flourish his sword in the air and return home a victor. They called that beating the wind. The liquor traffic of America is now beating the wind at Topertown by initiating and conducting "straw votes" in communities dominated by foreigners and profiteering politicians. And when the inevitable "wet" majority is registered, under such circumstances, they flourish their trumpets and flash their swords, loudly proclaiming their straw victory as a sober reason why the great American Government should confess defeat at the hands of those who are in rebellion against the constitutional law of the Republic.—*Methodist Recorder*

EDITORIAL

UNSOLVED PROBLEMS

No. III

What Is American Toleration

One of the serious unsolved problems of American life today is, how to combine a real toleration for alien groups philosophies and religions, with a perfect loyalty to Christ, the United States Government and American ideals of life.

Our nation was established and so far has continued to be, an Anglo Saxon, Christian, Protestant nation, with the Bible an essential part of the common law, the first day of the week commonly called Sunday, its official rest day and imperfectly developed Christian rites and ceremonies, a part of its civil practice.

Into this life many diverse minority groups have entered. During the years they have increased in number, education, wealth and social influence. Several of these have come to the point of challenging the right of the nation to practice the essentials of that life and character, given it by its founders; or the right to develop that essential Christian, Protestant character, commensurate with growing numbers and the complexity of our civilization.

Chief among these minorities are the Roman Catholics. These are a religious bloc, composed largely of four races, rather difficult to assimilate. They are the Germans, Poles, Irish and Italian. The deepest and most alien of their characteristics is their belief that the Papacy has the divine right to dictate to the civil government, what shall be its attitude in its moral and spiritual matters.

The Hebrews are perhaps next in importance. They have grown from a handful in 1790 to a bloc of about six millions. Their essential alienism, is their racial and religious antagonism toward Christianity and all its institutions and civil embodiments.

A number of non-English speaking racial stocks have grown to such proportions, that they are demanding a place for their language in the public schools, and for their customs and habits in civil life. Among these are the French in the South, the Spanish speaking Mexican in the South West, the German and the Italian in many parts of the land.

Mormonism has arisen in the North West. It is anti-Christian in religion and polygamous both in belief and practice; a closely organized church and a gigantic business concern. Its officers are all sworn to a program, the ultimate aim of which is to avenge the death of the prophet Joseph Smith and revolutionize America.

The Seventh Day Adventists are a noisy, vigorous but small minority, who clash at the point of Sunday rest laws. Their essential alienism is their seventh day Sabbatarianism.

Then there are small atheistic groups, scattered throughout the country. They are pledged to a program of deleting the nation of every vestige of Christian idea

or practice, in civil government; the destruction of the churches and the relegation of all religion to the limbo of past superstition. Not until this year has any state given them charter rights to prosecute their revolution. They now hold such a charter from the state of New York.

Lastly are the Communists, commonly called the "Reds" or "Bolshevists." Differing as all these do in everything else, they agree in this, that they must be tolerated in America. Toleration for them means that this Anglo Saxon, Christian nation shall surrender or modify the practices of its religion in civil government whenever these clash with theirs. It is very evident, that if they are allowed to proceed unopposed, they will destroy the last vestige of our American ideal of state religion and not even our ideals of toleration would survive. At a score of points in our national structure these alien elements are battering down our national ideals. In this they are succeeding too well for our future safety.

Time alone will not solve this problem of national security and permanence. Left alone they will not wear themselves out. The only rational solution is to build an ideal of toleration, which is perfectly consistent with loyalty to Christ, and the American conception of toleration and then stick to that ideal.

Writing of this in a personal aspect, Robert Browning said, "Let me have my own convictions, nor watch my neighbor's faith with fretfulness."

Picture that as the national ideal and being applied, it would mean that we should have our own supreme ruler Jesus Christ, our own Sabbath, our own courts and common law, our own schools and social customs; our own language, used in our schools and courts and our own system of ethics applied to all law and custom. Why should we argue with any of these alien stocks and creeds as to whether their customs are better than ours. These are ours and we want to try them out in a Protestant, Christian, English speaking civilization. What is more, we are going to keep them or be destroyed in the attempt.

As to these minorities, we are willing to allow them to believe what they believe and publicly and privately practice their belief, or want of belief, so long as they do not conflict with the public peace and the law. If they want to speak German or French or Spanish at home, let them speak it. If they desire to maintain private schools let them do so, providing they refrain from teaching sedition. If they want to believe the book of Mormon to be superior to the Bible, let them do so. If they believe Friday or Saturday a more sacred day, let them observe their own Sabbath, so long as they obey the law on ours. If they are atheists, well and good so long as they avoid public insults to our God. Have your own faith, we assure them, your language, customs and preferences; enjoy them to the point where they violate law. There toleration on our part must be subordinated to our loyalty to our own ideals and to our own God.

The clash always comes when this Protestant, Christian, English speaking republic attempts to live and develop its own principles. When it honors the name of Jesus Christ, teaches the Bible in the schools, preserves its Sabbath rest, uses its own language, maintains its own chaplains and applies its own ethics to its laws touching all moral matters, then these minorities arise and cry, "We have our rights as well as you, and

you shall not impose your ideals and ways and religious beliefs upon us."

The only possible solution, that will preserve our character, is to reply; we will acknowledge Jesus Christ as the Chief Ruler of the nation; you need not do this, but you must keep respectfully quiet or get out.

We intend to teach the Bible in our schools. You need not believe it nor read it yourself, but if you don't like this program, support your own schools, which also must be subject to the law.

We will have our Sabbath rest on the first day of the week. You may keep what day you like, but on our Sabbath you must avoid what the law forbids.

We propose to apply the ethics of Christianity to every problem of national life, and if you are not willing to live under such laws, the gates of this country swing out, as well as in.

There is no other possible course that will not eventually destroy the Christian, Protestant, character of our nation.

WHO CAN GIVE THE FILIPINOS INDEPENDENCE?

The perennial question of granting the Filipinos their independence is up again. It probably will always be before the public mind until it is settled finally. The organized propaganda of a few residents of Luzon will keep it alive.

The new thing that has been injected into the discussion is the idea that we have no machinery of government that could accomplish that fact. The reasoning is as follows. We have a clear title to the islands. They were ceded to us by Spain in consideration of $20,000,000.

The Constitution makes no provision whatever for alienating the public domain. The promises to do this as soon as the Filipinos were able to govern themselves, were without constitutional ground. The only possible way would be for the matter to be submitted in the form of a constitutional amendment granting either Congress or the president this power.

That this could be accomplished in the near future, it is difficult to imagine, in the light of all the information that comes from those Islands, and it is probable that within the next generation these people will be as little anxious to fling off the protecting arm of the United States, as South Africa is to take that course toward the British Empire. Yet, twenty-five years ago that was the most popular demand among the South African States.

It begins to look as though the United States will have to shoulder the burden of giving these people an American mind, a Christian civilization, a stable government and some stars in the National flag. The nation renouncing all ideas of exploitation needs to pray for Divine guidance in this matter just now.

QUESTIONABLE LOYALTY

The following appeared in the columns of "The Outlook" for February 24th.

"Is the illegitimate sale of liquor the sole count against prohibition? It is not. The Prohibition Amendment, as the Outlook pointed out prior to its adoption, has improperly injected legislation into a document designed solely as a definition of fundamental principles. In so far as our Constitution has been perverted from its purpose, it has been weakened. By the incorporation of legislation in our Constitution, we have made it difficult, if not impossible, to adjust our National liquor policy to the test of experience."

One would know New York's voice without any attached name. But what

does this mean? Chiefly that the Eighteenth Amendment does not permit New York City to decide her own liquor policy and through it prey upon the rest of the nation. For this reason this amendment is "legislation improperly injected into the Constitution." In the language of Boyville, how does he get that way? We are not, however, much disturbed about this, as the Supreme Court has passed upon the Eighteenth Amendment and approved it.

By what process of reasoning the Eighteenth Amendment can be called "legislation improperly injected," into the Constitution, while other items are accepted as proper, it is difficult for most minds to see. Compare for instance, Art 1, Sec. 7, the clauses concerning Post Offices and Post Roads, and the Patent and Copyright provisions; or the Seventh Amendment which specifies the twenty dollar limit for jury cases, or the Thirteenth which destroys the property right in black men, or the Fourteenth, Section Three, which legislated against Southern men who were members of Congress at the outbreak of the war and then joined the Confederate army.

The Eighteenth Amendment is no more or less legislation than these. For half a century the Supreme Court had been calling the liquor traffic a special privilege and not a right of any citizen; one that was dangerous to the public welfare which might at any time be prohibited.

The preamble to the Constitution pointed out as the aims of that document, to establish justice, provide for the common defense, insure domestic tranquillity and promote the general welfare.

In pursuance of those aims the descendants of that generation in order to establish justice which was being corrupted by this outlaw special privilege, to provide a defense against the German owned brewery combine, to make it safe to walk our streets, and to destroy an exploiter of the vices of the weak, that would have made old Satan himself blush to be found in company with it; wrote into the Constitution a clause forever withdrawing that special privilege and turned over to Congress and the States the task of passing laws to make this effective. If that departs from the policy embodied in any of the other instances cited, we fail to see it.

But even if it should, the people pursuing these great aims, had a perfect right to inject a new thing into the Constitution should they see fit.

This was the action of the Sovereign and what law of heaven or earth says this Sovereign is bound to do nothing different from what it has done in times past? Nothing but the densest ignorance of the very idea of Sovereignty, would lead to such a statement.

We know what New York will reply, that the people did not do it. Again nothing but the densest provincial ignorance will make that assertion. The states had been fighting for this for ten years. In most of the states it had been an issue one way or the other at every legislative election during that time. Only New York, New Jersey and one or two of their immediate neighbors, wrapped in the self complacency of their provincialism, refused to believe it even remotely possible that such a thing could be accomplished and refused to allow the issue to come before their people.

But the article is in the Constitution and it is the basest type of patriotism that would lead a religious journal, to join the riffraff of bootleggerdom, the German financed Association Against Prohibition, and the hypocritical Moder-

ation League in an attack at this time on the Constitution.

It is moreover a worse type of religion that closes its eyes to the past suffering of the victims of the saloon, and joins even indirectly in the effort to bring back that hellish exploiter of the people.

CHANGING HOME LIFE

Recently two important personages delivered themselves upon the subject of the waning influence of the home. The first was no less a one than President Coolidge in his speech to the Congregational Council. In that speech he declared that "there are too many indications that the functions of parenthood are breaking down. Too many people are neglecting the real well-being of the children, and shifting the responsibility for their actions and turning supervision of their descipline and conduct, to juvenile courts. The home is the corner stone of the nation. What the youth of the country needs is not more control through government action, but more home control through parental action."

The other to express himself was a visiting Parsee, a Bombay Merchant. He said, "There is no respect for parents here." All of which is partial thinking, based on very partial observation of the real facts. There is truth in both statements, but they are not the whole truth. All will agree perhaps that the home is not functioning as it could and should, in building up a better and more stable society and all will doubtless agree that American home life is vastly different from what it was 100 years ago. But, that the whole responsibility for its failure rests on the parents is a hasty and incorrect judgment.

Grant that the majority of young criminals come from homes which, as a social institution, are failures. Grant also that the religious break-down in some parts of American society is because the home has improperly functioned; are the parents then to bear all the blame?

Before we so conclude let us look at the easily recognized causes of the break-down of parental authority and the functioning power of the home.

Orphanage is one cause, orphanage produced through natural deaths, industrial accidents, suicides and murders. In but a small percentage of these are parents responsible, yet such homes contribute a considerable proportion of decadent life.

Second is that near orphanage, produced by divorce. The state must share the responsibility of this disruption and consequent failure.

The third cause should be laid to bad housing conditions, which drive children to the street. But the parents will protest, they are doing the best they can.

The fourth is an economic pressure which forces both parents to spend their time away from home in employment necessary for life in a decent neighborhood.

It is a well known fact that religious instruction has broken down in the home. The responsibility for this lies in the fact that the popular type of education has for two generations undermined the faith of parents in the value of the Bible, as an educating body of knowledge, has ridiculed the catechism, and glorified the Sabbath School. Are the parents thus educated to blame if they have succumbed? Let our faulty education stand as a fifth cause.

It is just as evident that the extension of the authority of the public schools into the sphere of the home life has had

something to do with undermining the authority of the parent. Many a parent's judgment has finally been thwarted by the objection, "The teacher says I must do this," and so this is a sixth cause.

It is just as well known that among the fourteen million non-English speaking immigrants in America, the rapid education of the children in a language unknown to the parents has tended to make the children and not the parents masters in the home, but the parents can scarcely be held responsible for this. This section of the population furnishes an abnormally large proportion of the irreligious and criminal element of the population.

Add to these the migratory habits encouraged by much of our industrial life, and you will have a fairly comprehensive view of what is changing American life.

What can be done to construct a better home life on the foundations laid? On the part of the State, better housing, more protection against economic exploitation, more consideration of children in granting divorce, widows' pensions and industrial insurance will help some.

On the part of our Educators a cessation of the senseless attacks upon Christianity and its standards, the utilizing of facts rather than fancies as the material of education, and the abandonment of the silly notion that independent thinking can be forced by cultivating skepticism.

On the part of the church the recognition that it must throw the responsibility for much of the fundamental education in morals and religion back upon the parent where God placed it; that its Sabbath Schools must go back to what Robert Raikes first intended them to be, agencies to reach the un-churched.

On the part of the parents, both in the church and out of it, a frank recognition of the obligations of teaching and governing their own children. Added to this, a stout resistance to any encroachment upon this prerogative, by either state, church, or school, and a faithful discharge of these obligations.

No one of these lines of effort will succeed alone, but altogether they will build up a stable unit of a new and better society.

CRASHING THE GATES

The Perlman bill, now before Congress, in the name of humanity proposes to raise the possible admission of aliens, to about three quarters of a million per annum.

Of course, this is not the proclaimed purpose of the bill; but it does this by the simple device of placing the fathers, mothers, wives and minor children of all aliens, who have taken out their first naturalization papers, on an extra or nonquota basis.

Make that the law and the quota can easily be filled up by married men who are fathers of families. As soon as they have secured their first naturalization papers, they could send for their families and they would be admitted on the nonquota basis.

In an ever increasing number, they could soon surpass the numbers that were admitted at the peak of immigration. It would be extremely difficult to determine the parentage of the family groups which would present themselves.

This bill was introduced by Representative Nathan Perlman of New York City. It is sponsored by the American Jewish Congress. Its most prominent advocate is Rabbi Wise. His argument

is "Whom God hath joined together, let not congressional enactment rend asunder, or keep asunder."

This is pure buncombe. It would be difficult for the immigration authorities to determine whether God had joined together these family groups. No act of Congress brought the first member of such families here. No law keeps that individual from rejoining his family in Europe or South America. There are no such restrictions there and some of those countries regard the southern European immigrants as the most desirable immigrants.

This whole business is just a Jewish trick at crashing the gates. There is just this one thing that ought to be corrected. Families ought not to be divided at Ellis Island. If one member of the family is rejected the entire family should be sent back.

ANOTHER WILL-O'-THE-WISP

In spite of the fact that under the leadership of Will H. Hays, the motion picture has gone from bad to worse, officers of the Federal Council of Churches of Christ in America are still flirting with that attractive but entirely deceptive front, which the Motion Picture Producers and Distributors have erected.

The one thing they seem to fear is Federal Control in the form of inspection, censorship, or license.

There is an old maxim of war—"Find out what your enemy don't want you to do, and then do it as speedily and effectively as possible."

Following that bit of wisdom it would seem that every lover of childhood, of Christian ideals, of America's future, should get behind Congressman Upshaw's bill, H. R. 6233, which is aimed to break the producers' and distributors' monopoly and establish the regulation of films before they are made. This is a constructive measure and in addition to building a defense against greedy exploiters of filth and vice, it provides for the production of films for use in public schools, as an important help in training the children.

It seems to us that this will-o'-the-wisp of reform from within, has been followed far enough. The same sort of a crowd is back of the Producers and Distributors that was back of the old liquor traffic, and the same motives and conditions which made that promise a delusion and a snare, makes any hope in the present an idle pipe dream.

AN ENEMY'S ESTIMATE

Every wise commander of an army is glad to get hold of his enemy's estimate of his own forces. This estimate of orthodox Christianity by the so called "Truth Seeker," is not far from correct.

"Once again, have the Fundamentalists shot their bolt, or are they only beginning to fight? Misled by the natural optimism referred to above, the writer has on a number of occasions underestimated the strength of the religious reaction. A more careful survey of the present situation in America leads to this conclusion: orthodox Christianity is losing proportionately, if not numerically, but because of their militant spirit and better organization the Fundamentalists have been strengthening their position, are doing so now, and will continue doing so for the next few years at least."

He is correct in estimating the numerical strength of orthodox Christianity. Modernism has made its inroads. He is also correct in his judgment that the

orthodox have been strengthening their position by drawing together and falling back on the spiritual resources of Divine power. And what he fears is most certainly the case; they have just begun to fight. When that old banner goes up, "Let God arise and let His enemies be scattered," men may surely know that the cause of Christ is going to move forward.

CONSTITUTIONAL AND TRUE

Editor King in the South West Christian Advocate wrote concerning the negroes of the South. "Let there also be negro public officials, policemen, sheriffs and detectives, at whose hands negroes can expect a square deal." "It would make for a large sense of satisfaction among negroes," he goes on to say, "that they were getting a square deal before the law, and incidentally it would assuage the rising tide of revenge and resentment among negroes against what are growing to be more intolerable conditions of our maladjusted civic relationships in the Southland."

We hope he is mistaken about the rising tide of "revenge." We know he is correct as to "resentment." That this demand is constitutional is also very evident. But is the negro race in the South ready yet to assume that share in the government which numbers alone would give them. Germany destroyed her "place in the sun" by impatiently resorting to force and violence. Another generation of peaceful struggle would probably have finally given it to her. Cannot the negro of the South see that lesson and stick to the schools, the churches, business and the farms for another generation and win through them? But such words ought to make us all pause and ask. What must be done in this age old struggle—not tomorrow but today? There is but one answer for any Christian. Do justice, love kindness and walk together with these people, humbly before God. The time has come in the South to give the negro his constitutional rights and lay the old chestnuts of racial superiority and inferiority forever in the moth balls. Neither they nor we, want social intermingling. But reading their growing literature reveals the fact that they do want their constitutional rights. Every lover of America should want them to have and enjoy them. It is encouraging to note the growth of determination on the part of many in the South to protect them in their rights. This is seen in recent successful efforts to suppress mob violence and the inclination of the courts to grant justice.

The National Reform Association pleads simply for Christian patience, mutual forbearance, justice and cooperation between the races for good government. This course will injure no one and benefit all.

MEANING OF SOVEREIGNTY

That attractive and ably edited church paper, "The Baptist," last week contained the following:

"No; the American people have not yet exhausted their resources of stupidity. A proposal to make the raising of a religious issue in a political campaign a legal offense, is under consideration in New Jersey. The constitutional principle that no religious test of office may be applied, is sound, but a religious issue in a political campaign is quite another matter. Let the people make their own issues, even against Baptists."

The editor is right here. The consti-

(Continued on Page 45)

Contributed Articles

SESQUI-CENTENNIAL PAPERS
No. VII.

Christian Character of Colonial Legislation

R. C. Wylie, D.D.

In the preceding paper atention was called to the mythical character of certain laws known in history as "Blue Laws." It was shown that while the substance of a number of these did exist on the statute books of some of the Colonies, those that have been and still are most frequently quoted for the purpose of holding the Puritans up to ridicule were the invention of Samuel Peters or some other writer whose mind was filled with evil designs.

It is somewhat remarkable that writers who have made a pretty thorough investigation of the matter still insist that Mr. Peters has been vindicated just because some of the laws embraced in his list of forty-five were actually in the codes of some of the Colonies. The slander of which we complain is contained in the contention that certain absurd prohibitions, such as forbidding a mother to kiss her child on the Sabbath day, were embraced in the code of Connecticut.

It is not easy to frame laws touching the matter of Sabbath observance that will properly adjust the principles of liberty and morality. This paper will therefore be devoted largely to the presentation of certain statutes showing how this problem was solved by the Colonists.

The earliest Anglo American legislation for the observance of the Christian Sabbath was the act of the Colony of Virginia in the year 1623. This enactment, renewed in 1629, required civil magistrates "to see that the Sabbath day was not profaned by working or any employments, or journeying from place to place." In 1642 the power of the law was directed against profanity and blasphemy, as well as against Sabbath-breaking. It was enacted that church wardens should be "bound by oath to make a true presentment of all such as profane God's name and His holy Sabbath, and abuse His word and Commandments. Similar enactments were passed at a later day by the Grand Assembly held at James City, March 13, 1657. The preamble to the enactments of this Assembly declares that that body, in revising the laws, took the same into their serious consideration, and did their work "according to the duty they owed to God, and the trust reposed in them by their country." The third of the acts of this Assembly required "that the Lord's day be kept holy, and that no journeys be made, except in case of urgent necessity on that day; that no goods be laden in boats, or shooting with guns, or the like, tending to the profanation of that day; which duty is to be taken care of by the ministers and officers of the several churches, and by the commissioners in their places; and the party delinquent to pay one hundred pounds of tobacco, or be laid in the stocks; and to take care that servants

and others do repair to their several churches every Lord's day."

As early as May 31, 1647, the Director and Council of New Netherland passed an Ordinance for the better observance of the Sabbath, inasmuch as they had observed great disorders, such as "drinking and smiting," "to the disparagement, yea, contempt of God's holy laws and ordinances, which command us to sanctify this rest and Sabbath day to his honor, forbidding all wounding, slaying, and the means and occasions whereby the same might arise."

In consequence of the continuance of disorders on the Sabbath, and with the conviction that paucity of religious services led to Sabbath desecration, the fathers in New Netherland, the following year, April 29, 1648, enacted the following law: "Whereas we see and find that, notwithstanding our well-meant laws and ordinances, heretofore promulgated for the observance and sanctification of the holy Sabbath in conformity to God's holy command, they are not complied with and obeyed according to our good intent and meaning, but that it is still profaned and desecrated in divers ways, to the great scandal, offence and reproach of the commonalty and foreign neighbors who frequent this place, the contempt and disregard of God's holy word, and of our ordinances deduced therefrom, Therefore, We, the Director-General and Council aforesaid, in order to avert, as much as in us lies, from us and our subjects the wrath and chastisement of God to be apprehended from these and other transgressions, do hereby renew and amplify our previous edicts and ordinances, having, for the stricter observance thereof, with the pre-advice of the minister of the Gospel, deemed it expedient that a sermon shall be preached from the sacred Scriptures, and the usual prayers and thanksgivings offered from this time forward, in the afternoon as well as in the morning."

For the first generation it appears that no law against Sabbath desecration was necessary among the Colonists of New England. The first enactment against Sabbath breaking by the Colony of New Plymouth was passed at the General Court of June 10, 1650. The New Plymouth law of 1650 was re-enacted, with a number of additional regulations for the better observance of the Sabbath by the General Court of September 29, 1658, and in succeeding years.

The "Great Law" of Pennsylvania furnishes one of the best examples of the balancing of liberty and law in the early history of our country. This justly celebrated "Great Law," as it has been termed, comprises the body of laws passed at the Assembly which met at Chester, or as it was also called, Upland, December 7, 1682, for "the province of Pennsylvania, and for the territories thereunto belonging."

The Preamble to this body of laws reads thus: "Whereas the glory of Almighty God, and the good of mankind, is the reason and end of government, and therefore government in itself, is a venerable ordinance of God; and forasmuch as it is principally desired and intended by the proprietary and governor, and the freemen of the province of Pennsylvania, and territories thereunto belonging, to make and establish such laws as shall best preserve true Christian and civil liberty, in opposition to all unchristian, licentious and unjust practices, whereby God may have His due, Cæsar his due, and the people their due, from tyranny and oppression

of the one side, and insolency and licentiousness of the other, so that the best and firmest foundation may be laid for the present and future happiness of both the governor and people of this province and territories aforesaid, and their posterity—Be it therefore enacted," etc.

Careful provision was made in this body of laws for securing true liberty of conscience—not irreligious or atheistic license, but genuine Christian liberty in subjection to the laws of the province. "Almighty God being only Lord of conscience, Father of lights and spirits, and the author, as well as object, of all divine knowledge, faith, and worship, who only can enlighten the mind, and persuade and convince the understanding of people, in due reverence to his sovereignty over the souls of mankind: It is enacted by the authority aforesaid, that no person now or at any time hereafter living in this province, who shall confess and acknowledge one Almighty God to be the Creator, Upholder, and Ruler of the world, and that professeth him or herself in conscience to live peaceably and justly under the civil government, shall in anywise be molested or prejudiced for his or her conscientious persuasion or practice, nor shall he or she at any time be compelled to frequent or maintain any religious worship, place, or ministry whatever, or contrary to his or her mind, but shall freely and fully enjoy his or her Christian liberty in that respect, without any interruption or reflection; and if any person shall abuse or deride any other for his or her different persuasion and practice in matter of religion, such shall be looked upon as a disturber of the peace, and shall be punished accordingly. But to the end that looseness, irreligion, and atheism may not creep in under pretence of conscience in this province, Be it further enacted by the authority aforesaid, that according to the good example of the primitive Christians, and for the ease of creation, every first day of the week, called the Lord's day, people shall abstain from their common toil and labor, that whether masters, parents, children or servants, they may the better dispose themselves to read the Scriptures of truth at home, or to frequent such meetings of religious worship abroad as may best suit their respective persuasions."

This law made provision that rulers should be honest and God-fearing men. In the second section it was enacted "that all officers and persons commissioned and employed in the service of the government of this province, and all members and deputies elected to serve in Assembly thereof, and all that have right to elect such deputies, shall be such as profess and declare they believe in Jesus Christ to be the Son of God and Saviour of the world, and that are not convicted of ill-fame, or unsober and dishonest conversation, and that are of one and twenty years of age at least."

The following enactment against profanity was also placed on the statute book of Pennsylvania: "Whosoever shall swear, in their conversation, by the name of God, or Christ, or Jesus, being legally convicted thereof, shall pay for such offence five shillings, or suffer five days imprisonment in the house of correction, at hard labor, to the behoof of the public, and be fed with bread and water only, during that time." "And be it further enacted, by the authority aforesaid, for the better preventing of corrupt communication, that whosoever shall speak loosely and profanely of

Almighty God, Christ Jesus, the Holy Spirit, or the Scriptures of truth, being legally convicted thereof, shall, for every such offence, pay five shillings, or suffer, etc," in the same terms as before. Similar laws were enacted by all the Colonies and it is not necessary to quote further. Attention may be called, however, to the difference in tone and spirit between these laws and the fictitious "blue laws" of which we have heard so much.

Sometimes critics of Puritan legislation seem to proceed on the supposition that never in any other part of the world has there been such severe legislation as was enacted in the New England Colonies, not only in the matters just referred to, but also with reference to witchcraft and heresy. A few remarks touching these points may here be in place. Information concerning laws in other countries touching these matters may be illuminating.

The writ for burning heretics was not abolished in England till late in the reign of Charles the second. Elizabeth caused several to be sent to the stake. When the New Haven code was adopted in 1656, the law of England imposed a fine of 100 marks for speaking against the Book of Common Prayer, and for the third offence imprisonment for life. Baptists were disqualified to make wills or receive bequests. To deny the lawfulness of infant baptism, or to affirm that such baptism was void subjected the offender to imprisonment. Absence from the parish church a single Sabbath was punished by fine of one shilling, and absence for a month by a fine of twenty pounds, or twenty times the penalty in Connecticut and New Haven.

There was a period when witchcraft was generally believed in, and punishment was very severe, being usually death in some form. No less than one hundred thousand persons are said to have been put to death in Germany for this alleged crime. The British Parliament declared it to be felony. Commissioners in visiting parishes were required to inquire respecting such as used charms, sorcery, witchcraft, and any like craft invented by the devil. The penalty was death by hanging. Their property was confiscated and used to provide funds for paying for an annual sermon on witchcraft. Such great legal lights as Coke and Bacon believed in it and helped to frame the law against it. Sir Thomas Brown and Sir Matthew Hale believed in the reality of witchcraft. In the light of these facts it seems remarkable that so much is said about the "burning of witches at Salem, Massachusetts." The truth is that they did not burn witches in New England, the penalty was death by hanging. The record shows that only nineteen were put to death at Salem, and a much smaller number in a few other places. The facts of course are bad enough, but is it not a crime to slander those pioneers in drawing the boundaries of civil and religious liberty? The New England lawmakers led the world in the art of balancing liberty and law, and are entitled to the unbounded gratitude of all rightminded people.

A RELIGIOUS PROGRAM UPPER SANDUSKY, O. PUBLIC SCHOOLS

W. O. Moore, *Superintendent*

We have regular stated references from the Bible to read at opening exercises in the first six grades; such as, Christ Blesses Little Children, St. Mark 10:13-21. Pupils memorize certain selec-

tions. In addition to the reading of these references the teacher quite often reads or tells a story which is based on the Bible; this story is selected so that it can be understood by the pupils in the grade; as an illustration, "The Birth of Christ." In addition to this we have Supplementary Readers the stories of which are based on the Bible; such as Standard Bible Story Readers by Miss Lillie A. Faris and Bible Readings by Mr. Nathan C. Schæffer.

In the Junior High School which is composed of pupils in the 7th, 8th and 9th grades we have what we call Chapel exercises one period (45 minutes) per week. As a rule this is in charge of a minister; and the greater part of this period is taken by reading from the Bible, telling religious stories, singing religious songs, and other exercises of this nature. This period always has a high moral tone whatever the exercise or exercises may be.

We have the same or similar Chapel exercises in the Senior High School which is composed of pupils in the 10th, 11th and 12th grades as we have in the Junior High School. The Junior High and Senior High have separate buildings, therefore are separate units.

Instead of reading the fourth classic in the English class in the Senior year we study the life of Christ; while this is made optional, no one has ever requested to be excused. Neither have we had any adverse criticism. We follow an outline beginning with the Birth of Christ and treat it as follows:—The Two Genealogies Matthew 1:1-17 and Luke 3:23-38; The Annunciation to Mary, Luke 1:26-38; The Annunciation to Joseph, Matthew 1:18-25; Mary's visit to Elizabeth, Luke 1:39-56; Birth of Christ, Matthew 1:18-25 and Luke 2:1-17; The Angels and the Shepherds, Luke 2:8-20. The next item which we study is, The Childhood and Youth of Christ; then the other incidents of Christ's life on earth, closing with the Forty Days, that is from the Resurrection until the Ascension. Each pupil has complete outline as just mentioned; each pupil has Bible or Testaments so that references may be read or referred to at any time; the fact is we read all references. Books on the life of Christ are recommended for reading such as Dean Farrar's. A note book is kept by each pupil. Then each pupil writes his own life of Christ and hands it to the instructor for the purpose of grading, which is taken into consideration in determining grade of pupil. About six weeks are spent in this work.

Two years ago we organized a Daily Vacation Bible School:—The Ministerial Association outlines the course; selects the text books; selects the teachers; raises the money and pays the bills. The Board of Education grants the use of building free of charge except water, light, and gas if any used. The Superintendent of the Public Schools has charge of Bible School; that is, he carries into effect as far as possible the plan as outlined by the Ministerial Association.

We have three general departments in this school:—Kindergarten, Primary, and Junior. Kindergarten, those who have never been to day school; Primary those of the first and second grades; Juniors, all others re-divided into three groups and doing this group departmental work. That is, one teacher teaching the memory work from the Bible, Geography and facts; another, the story based on Bible Characters and incidents and still another, the songs and drama-

tization of story. Each teacher has a helper, usually a senior in high school. About one hour is spent each day in weaving, and other manual training work. It starts one week after day school closes and lasts five weeks.

We have Protestants, Catholics and Jews. It takes but very little effort to finance it.

The interest in all our religious program is excellent and we know that the results are excellent for the building of the right kind of character.

SIGNS OF A NEW DAY IN UTAH

It is easy to paint a dark picture of the old Utah. It is not difficult to criticize many doctrines and practices of the Mormons of today. It is more practical to look for the signs that a better day is at hand for both Mormons and Gentiles.

The old day in Utah saw Joseph Smith, the infallible prophet of the Lord, even greater for our day than Christ; the sacred books of Mormondom infallible in every line and word; all churches, save the Mormon church, false; polygamy divinely ordered and destined to be practiced by all the world; the Mormon church to rule America; the Mormon hierarchy demanding absolute obedience in matters political, economic, social, educational, religious, with force applied to secure that obedience. The old orthodox Mormonism was materialistic, phallic, superstitious.

Much of this orthodox Mormonism is still nominally accepted by the hierarchy, for its membership is largely living in the afternoon of life. There is, however, no uncertain evidence that the younger and brighter element in the Mormon church is restless under the old restraints and that below the surface a real revolution is going on.

There are evidences of a new day in the business relations of the church. The writer was told by a prosperous Mormon that successful Mormon business men were critical of the fact that the ecclesiastical heads were conducting the vast business interests of the church rather than turning it to the experienced business men. He feared that the same fate which befell the Roman church when she became rich would be visited upon the Mormon church if she persisted in keeping her eye upon the trade of the world. Evidence that this internal criticism is effective is seen in the statement of the Presiding Bishop that the Church has determined to enter upon no more new business enterprises.

Loyalty to the doctrines of the church is weakening. A Mormon professor at the University of Utah has recently published a book in which he indicates slight interest in various Mormon positions. He boldly asserts that the church is more a business organization than a spiritual body. He claims that it has nothing for which to live today, and that if it does not espouse some worth while social cause and lend its strength to solving real problems of humanity, it will decay.

A professor at Brigham Young University, the chief Mormon school, maintains the attitude of a higher critic toward the Bible and says that it would go hard with the Book of Mormon if similar methods were applied to it.

Orthodox Mormons are Fundamentalists and they are having the same contest with Modernism which is seen in various Protestant denominations. However one may deplore the stand of the extreme Modernist in Protestantism, there is no question that his contem-

porary in the Mormon church is breaking down that confidence in Joseph Smith and the Golden Plates which never had any standing outside the Mormon church. Mormonism can never be led to New Testament Christianity, until its devotees see that their old position is opposed to the real claims of the Christ of the Gospels.

Theoretically, polygamy is still a doctrine of the Mormon church and some of its leaders are living with more than one wife. In spite of the fact that it is still taught as a principle, its practice is steadily dying. The best young Mormons consider it a dead issue. They indignantly repudiate it and desire to live monogamous lives. The church may continue to hold it as a doctrine, but its best leaders will ultimately give it the strangle hold.

There are signs of spiritual advances. Far and away the most hopeful is the attitude of the Superintendent of the Mormon church schools. A former professor of English at Utah University, he has recently won his Ph.D. degree by research work on the Bible. His Baccalaureate address at the University of Utah in 1924, was as splendid a plea for real religion as one could expect from our best evangelical preachers. More recently he has been delivering addresses on the English Bible which would be acceptable in the most conservative Protestant churches. He is leading picked groups of his people in earnest study of the Bible expecting them to help him spread abroad its influence. No man in the church has such a chance to mould the thinking of his people, for his hand directs the teaching in nearly sixty Seminaries which teach religion to high school students of the state. If the church will follow his leadership she will find her way toward real Christianity.

A number of causes have contributed to these changes. The world war sent Mormon young men over the nation to mingle with those of other religious faiths and training. Many of them came back with the conviction that the Mormon church could not be all right and the rest of the religious world all wrong. Into their opened minds crept new ideas which impelled discussion and thought. Most of them can never again be Mormons of the old type.

In recent years many hundreds of young people have crossed the continent and even traveled Europe to secure the best in education. The young Mormon in an eastern city may be astonished to find his church so poorly represented, if found at all, for at his home it was dominant. At the same time he finds large cultured congregations, scholarly preaching, and spiritual music in those Protestant churches which in his home state were insignificant in size and influence. He sees his old church from a new point of view and his loyalty lessens.

For more than fifty years Protestant churches and Christian schools have taught and lived the Protestant Christian faith in Utah and the harvest is now coming to its ripening. When these churches and schools were first established in Utah, Brigham Young taught his people to despise the name Christian. For more than a decade now the Mormon church has stoutly maintained that it is Christian and should so be recognized. The very attempt to show that they are Christians in spirit is helping them to receive the New Testament teachings which are leading them to the Christian position.

If this new day is coming shall we sit back and comfortably watch it come in? That would be a great mistake. Napoleon said that the time to bring up the calvary was when the enemy was weakening, that the retreat might be turned into a rout. More than one victory has been lost on a foreign mission field, because the home church did not press on vigorously when heathenism was breaking down under Christian advances.

Every Protestant church should send strong men into Utah and back them with adequate funds to speed on this movement toward Christ. Otherwise this unrest within the Mormon church may be smothered instead of gaining strength through Protestant sympathy. If spiritually awakened young Mormons break away from their old moorings there must be a strong, sympathetic Protestantism to welcome and help them.

Spiritual leaders must be trained within the state. The five Protestant Academies of the state headed by Westminster College, the only Protestant Christian College in Utah, are training such leaders. One of America's great leaders has said, "The future of Protestantism in Utah depends upon the success of Westminster College." In this Christian system of schools are enrolled many Mormon young people who, with their Gentile companions, are studying the English Bible and becoming saturated with Christian ideals. Here may be found the leaders for tomorrow.

God grant that the new day may break very soon and that the oncoming generation may see the solution of the Mormon problem in the sloughing off of the old materialism and the taking on of spiritual life under the leadership of Christ. In this hope let American Christians bravely toil while the shadows of the night still persist, waiting for the daybreak which will bring gladness to our souls.

THE SEARCHLIGHT ON MORMONISM

By Henry Peel

MORMONS AND THE BIBLE

When Mormon elders are desirous of impressing strangers or of imposing upon the credulous they besprinkle their orations with a variety of biblical texts. This is merely for effect. As a matter of fact they have no very great respect for the Holy Bible.

A few years ago Mormon missionaries in England adopted an attire which included a Prince Albert coat, a white vest and a stovepipe hat. The idea was to suggest that they were gentlemen, just as the use of Bible texts was to convey the impression that they were Orthodox Christians. Fashions have changed, so the five gallon shiney topper has been discarded. The Bible likewise is dropped as soon as it has served its purpose and the unsophiscated convert is gathered into the net or the unsuspecting visitor is persuaded they are a harmless, though perhaps peculiar, Christian sect.

Like the confidence crook who flashes a roll of greenbacks to gain the confidence of his victim, so the Mormon displays an array of Scriptural quotations to gain the confidence of those he intends to mislead. The Mormon official organ "Millennial Star" issue of July 17, 1852, in an editorial had this to say:—"The General Epistles emanating from time to time from the First Presidency of the Church in our day are the words of the Lord, the words of life and salvation unto his saints..... The

Epistles of the ancient Apostles, Paul and Peter and John, etc. although excellent for doctrine, instruction or example, yet, with all deference, we must say they are DEAD LETTERS, when compared to the Epistles to the saints in our day by the living Priesthood; the former were written for the special circumstances of the church existing 1800 years ago, and were specially adapted to its condition at that time and consequently can only apply to the peculiar local position of the Church existing in this age incidentally and indirectly; whereas, the latter are written in full view of the actual emergencies and circumstances of the Church in this dispensation, and by the express dictation of the Holy Spirit in order to provide for and meet those emergencies and circumstances." Thus, to a thorough going Mormon, the emanations of the licentious Joe Smith, of the callous and brutal Brigham Young, or the lying John Taylor are words of life and salvation. But the words of those sainted companions of Jesus Christ; John, James and Peter are DEAD LETTERS.

Listen to what another of these Mormon oracles has to say about God's Holy Word. The quotations are taken from Orson Spencer's letters, edition of 1852.

"But," say they, "have we not the good old Bible?....These scriptures cannot impart to you the gifts of the Holy Ghost....let the religious people of this day depend exclusively upon the ancient scriptures, rejecting present revelations, and they will be filled with ignorance, and the spirit of unrighteousness will possess them. The very religion of modern Christianity is now about as great a curse as can be inflicted upon its possessors, without doing violence to their power of agency....Modern Christians, with the Bible in their hands, are in as gross darkness as the worshippers of Baal."

Paul writing to Timothy said the Holy Scriptures would make a man wise, and the Psalmist of old said:—"The entrance of thy words giveth light; it giveth understanding to the simple." If God's Word be true, then verily these Mormons are liars.

Mormons not only describe the New Testament as so much "dead letters," they also charge the writers of the Old Testament with fraud and deceit. Parley P. Pratt's "Key to Theology," is a work which has been in use in the Mormon Church for seventy years. Pratt, an oracle, an apostle whose talents included unbridled lust and whose evil passions brought him to a sudden death at the hand of an outraged husband, thus describes the advent of Adam and Eve.

"Earth, its Paradise prepared, down comes from yonder world on high a son of God, with his beloved spouse, and thus a colony from heaven, it may be from the sun is transplanted on our soil. ....At length a Moses came, who knew his God, and would fain have led mankind to know Him too. But they would not receive His heavenly laws. Thus the holy man was forced again to veil the past in mystery, and in the beginning of his history assign to man an earthly origin, man, moulded from the earth as a brick. Woman, manufactured from a rib, thus, parents still would fain conceal from budding manhood the mysteries of procreation, or the sources of life's ever-flowing river, by relating some childish tale."

The Bible story of creation then to Mormons is but a childish tale and is

Continued on page 35

Devotional Page

NATIONAL SELF SUFFICIENCY IN GOD'S SIGHT

The fourth chapter of the book of Daniel presents a remarkable picture of a successful, self sufficient empire builder, who took all the credit to himself for his achievements. While in this frame of mind, God warned him by a dream which was interpreted to him by the prophet. The warning failed to change the king's mind. Then God removed him from the throne, by an affliction, that was evidently a violent form of insanity. When he recovered his reason after seven years, he acknowledged God's sovereign power and reverenced him. The heart of the chapter lies in these verses.

"I, Nebuchadnezzar, was at rest in mine house, and flourishing in my palace:

I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream.

Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

This is the interpretation, O king, and it is the decree of the most High, which is come upon my lord the king:

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; perhaps there may be a lengthening of thy tranquillity. All this came upon the king Nebuchadnezzar.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation."

This chapter sets forth in pictorial

form the following fundamental ideas. Human governments, when they grow great, seem to have an inevitable tendency to take glory to themselves for their achievements, and to forget God. "My own might and wisdom," "This great Babylon which I have builded," is their attitude.

Such rulers, in the height of their power have ever treated lightly their obligations to Almighty God. They have ever been inclined to ignore God's warnings. They may see and hear them but belittle and forget them.

With the simple ease of natural law, God can and has ever asserted his supremacy and humbled them.

For nations, great as well as small, the path of humility and obedience is the only way to secure safety and permanence. Chatisement follows ignored warnings as certainly as night follows day.

In a measure this has been reproduced in our own history. Under the leadership of strong but irreligious men in time past we have forgotten God. Such was the case in the forties and fifties of the last century. The chastening of the Civil War, under the leadership of President Lincoln, brought the nation back to a recognition of its obligations to God and its dependence upon him. It was in that day and by the force of that humbled spirit that the National Reform Association was brought into existence.

Today the anti Christian forces and the leadership of men wedded to a secular theory of government are asserting themselves more than for half a century. They are in determined conflict with the Christian ideals in every part of our country. Participation in the World Court and the League of Nations, Sabbath laws, prohibition enforcement, censorship and regulation of moving pictures; these are simply fighting points on this far flung battle line.

Will the right triumph and through our acknowledgement of God and obedience to his will in law and policy shall our wealth and power receive His blessing? Or will some insanity hurl us into the depth of humiliation? Who can tell? This possibility today lays a great burden of prayer upon the hearts of thoughtful Christian citizens. Almost in anguish we pray,

Almighty God; Thou Maker and Father of us all; who from Thy throne beholdest all that dwell on the earth, be pleased to hear us on behalf of our country.

We acknowledge that as a nation we have sinned; that our hearts have been lifted up with self sufficiency and pride of achievement, with consciousness of power and wealth; yet thy dealings with us have been most kind and patient.

Thou hast wisely counselled us; by the lips of Thy servants in both church and state; Thou hast admonished us and by chastening in times past hast sought to correct us; yet we have not acknowledged Thee as we ought to have done.

We beseech Thee not to enter into judgment with us as with incorrigible servants, but spare us O Lord as erring children, and pardon our many offenses.

Be pleased O Lord to continue to instruct us in the nature of Thy will, and the application of Thy word to our national duties; so that we may walk in the ways of national righteousness, peace and

safety; with humbleness of mind toward Thee.

Be pleased to lead us in our further progress. May the truth of Thy Word be to us as a pillar of cloud by day and a pillar of fire by night.

All of this we hope for and ask for in the name and for the sake of our Lord Jesus Christ, who is Lord of lords and King of kings. Amen.

While we thus pray we should teach diligently and persistently the truths taught in this chapter. And having taught them trust that the Holy Spirit will make the message effectual in turning the nation to God.

The Dawning Light

Keep working on for what is right,
And God will shed around his light,
As daylight follows after night;
Then all, at last, the dawn shall see
And know the will of God shall be
To make our souls sincere and free.

While only truth and love will stay
To usher in life's glorious day,
And teach mankind the heavenly way
To find God's kingdom, bright and fair,
Where souls are free from mortal care,
And find sweet peace, beyond compare.

—*Martha Shepard Lippincott.*

THE SEARCHLIGHT ON MORMONISM

Continued from page 32

untrue. If this is the Mormon belief then do not ever allow them to mislead and gull and entrap by an ostentatious display of a book in which they do not believe. Beware of Mormon confidence tricksters.

THE NATURAL FRUIT

The whole teaching of Jesus Christ; every trait of his personality, draws those who love and serve him to a higher ethical life. One cannot be mean or little or immoral in his presence, without feeling his condemnation. One cannot be selfish, unsocial or provincial, in the presence of his teaching and example, without feeling his inevitable rebuke; "except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of Heaven," is his perpetual challenge.

If we desire respect for life and honor and truth, we must urge men to enter his school. If we desire good government with helpful righteous laws, we must reiterate his words until men hear and obey. "Take my yoke upon you and learn of me." It is as natural for one who knows, loves and serves Jesus Christ, to produce the highest ethical conduct, as it is for grape vines to produce grapes.

This is what the Atheistic so called Truth Seeker calls, "the morality lie," but every one who knows Christianity even superficially knows it to be a past and present fact, so patent that only the mental and moral abnormality which can live in this world and deny the existence of God, would think of calling it in question. That fact is our only hope of a better world.

THE STORY

POLITICS vs. RELIGION IN SCHOOL

Chapter II

The next morning the old sunshine was there again for all except the six little Hebrews. A few days later, Bob Hartley, who was the seatmate of Ezra Kleinthaler, said to him at recess. "What for you look out the window and scowl when teacher reads?" "What for you don't sing anymore nor say the prayer?" "Teacher has no right to read Christian books and try to make Christians out of us. We are Jews and don't believe it." "Well, it aint going to hurt you any what teacher reads. It ain't nice to act that way. What's come over you Sheenie's any way. You all of ye, been actin' up for mor'n a week now. It aint decent." "Aw what's it to you any way," replied Ezra. He was a little taller than Bob though not quite so sturdy. But he assumed superiority as being bigger.

"Teacher knows what she is doin', an' she's the best teacher ever we had, an' you best be good to her, I'm telling ye," said Bob with a finality that most of the boys understood.

Then Ezra made his mistake, and sneeringly called Bob a "teacher's pet," and with a bored air turned to saunter away, but in turning he exposed the side of his neck to that belligerent little Irishman, and without a wink of warning Bob hit him just below his ear.

When the bout was over, Ezra was in sore need of a bath, some court plaster on his face and considerable mending. Bob was simply trying to replace some patches of loose skin on his knuckles.

Of course, they both had to go to the superintendent's office. Professor Arkwright was a fairly able administrator, and shrewd enough to know that something out of the ordinary had happened in Boyville. Ezra being the evident loser was first called into the private office, and encouraged to tell his story. Then it was Bob's turn. That sturdy young Irish lad was not a bit slow in telling his side of the fracas. "He's been actin' up for weeks and insultin' Teacher when she reads and says the prayers. He won't sing and when Teacher reads he just turns and looks out the window. When the rest of us kids say the Lord's prayer he makes faces. When I asked him, 'why for he do that way,' he just called me 'Teacher's pet,' an' I hit him an' then we mixed a bit."

"Well Bob," said the Professor, as he closed the interview, "come back at one o'clock, and I will tell you what I decide about it. But mind you, no more fighting. We don't allow that."

At home, Bob had to give an account of his injured knuckles and a slight rent in his shirt, which he did at length.

"It's a dacent by ye be to stan' by yer teacher, bless her soul. She's the lady for ye now," said his mother. "But why be the little Sheenies kickin' about her radin the Howly Bible, and a saying of the Pater Noster in English?" "Search me," replied Bob, "but I'm dead shure

what Teacher reads will not be hurtin em."

Ezra had the same sort of an experience. He was greeted by his mother with "Your new suit! And it's rags. What haf ye been into now?" Ezra gave his version of the trouble, leaving out the "teacher's pet" insult. Mrs. Kleinthaler was shrewed enough to see the connection between home instructions and school results. Being one of a race which had felt the keen edge of Russian Jew baiting in her youth, she said very little. When her husband came home for his mid day meal, she told him about it. David was a German Jew by descent and had little of his wife's background of experience. Moreover he had acquired completely the common Jewish mental attitude toward America, namely that his religion had as much right of way in America as Christianity. To him, toleration meant that the Christian element of the population must surrender Christian practice if not principle whenever the two clashed. On his way down town, he stopped in at the office of Henry Edwards, the president of the School Board. Somewhat abruptly he began the interview. "Do you think it is right to teach the Christian religion to Jewish children in the public schools?" Without a moments thought the politician in Henry Edwards forgot the lawyer and answered, "No, it is not. Who's doing it?"

"The teacher in number four," replied the irate parent. Then he told his story of the morning's events which had already passed through two interested persons, and did not bear much resemblance to the facts. Moreover he entirely omitted the instructions that he had given to the children a week before.

Henry Edwards had political ambitions and there were, all told in the city, about forty Hebrew voters. David Kleinthaler had helped him in a rather close contest for his present position. He felt quite inclined to side with him in the matter.

"I'll take it up with Professor Arkwright immediately, and see that the law is obeyed," he assured his visitor.

An hour later the telephone bell in the superintendent's office rang, and the president of the board asked casually "What's the racial conflict all about?" In the same bantering note the superintendent answered, "The Irish and the Jews differed slightly about the religious teaching in number four. Perhaps I had better say about the teacher. But I think it is over. I sentenced them both to do three hours time ten minutes at a turn. I understand these boys are seatmates. By the time they have finished, I think they will avoid fighting any more."

"What is it I hear that Miss Anderson is doing to stir up this religious question?"

"That I have not investigated yet, but I shall have her in the office after school and talk it over with her."

"I would do that," responded the superintendent, "and tell her to cut out the sectarian teaching."

About this time another interview was taking place, between Mrs. Hartley and the jovial Irish Roman Catholic priest, Father Maguire. It was apparently an accidental meeting, if such a thing is conceivable when a gossipy, motherly Irish woman is concerned. She told the priest of Bob's adventure.

"He introduced the little Hebrew to Donnybrook Fair did he? the little rascal," chuckled the Irishman inside of

the priestly garb. "It is'nt the first time I have heard of his fighting. Two weeks ago it was Albert Moore's boy."

"Yes, but Father, ye wouldn't have the bye let that little spalpeen stale his papers, would ye?"

"No, I wouldn't Mrs. Hartley, but I would tell Bob to mind who he trusted the next time he had to turn his back," replied the shrewd advisor. "But tell him to kape away from the fighting. But tell me Mrs. Hartley, what was it all about?" Then the story was amplified in true Irish style.

Father Maguire looked as grave as his jovial face could, as he said, "that is what is always likely to happen with these Protestant ways of doing things. They don't kape the peace." Then he chuckled again to himself, "To think of a son of the Church defindin a Protestant against the children of Israel. But Mrs. Hartley, I've had my eye on that teacher and she is square. Nothing that she teaches them is going to hurt them, though I don't like it. They ought to get their religion from the church. But you tell Bob to stop his fighting or I'll have to attend to his case."

As the fourth grade filed out that afternoon, the superintendent's stenographer entered the room with a message. "Miss Clara," she said, "Professor Arkwright would like to see you, if you will step into the office." "Tell the Professor that I will come in as soon as I am through with my prisoners."

Ten minutes later she stepped into the private office with the bantering remark, "Why didn't you have a little mercy on poor me, Professor?" "I did not think of that Miss Anderson," he replied. "But I will give you authority to commute the sentence for good behaviour. But what is it all about?" They talked it over for a few minutes, then he told her that complaint had come through the School Board, to him, that she had been doing sectarian teaching. "That is Mr. Kleinthaler making that complaint," she said. "I can't understand it. They were just as interested as the other children until about a week ago, when suddenly one morning the little Kleinthalers, and Goldsteins and Havermayers began to act ugly." "Well, you will have to be careful and not do or say anything that trenches on their religion. Suppose that you cut out talking to them at all and just read a passage."

"But my talks are just explanations. There are so many things that they don't catch at one simple reading, and I always have been careful to avoid anything that would bring out controversy! The children like them, and I know that they are much more effective. Then the law does not forbid such teaching, it only forbids sectarian teaching and I never do that. But what is it that Mr. K. objects to in my work?"

"I did not say that Mr. Kleinthaler had made any objection," said the superintendent. "Oh! but I know that it was he who did," responded the teacher. "I hav'nt noticed the little Edwardses or the Youngs or Jimmie Crooks pouting and refusing to take part. They are the barometer you know. You can always tell where the storm is brewing."

"At any rate you must drop the story telling and simply read a passage and use the Lord's prayer," said the superintendent with a note of finality.

"I still protest that it is not fair," responded the teacher. "I know that the law forbids sectarian teaching, but it does not and was not intended to shut out intelligent non sectarian teaching of the Bible. The whole school ought not

to be made either stupid or inefficient because of the prejudices of one or two families. Incidentally, my Sir Knight is a Catholic and Father Maguire has not objected because I asked him about it before I begun."

"That all may be true, but you will have to be guided by my judgment in the matter this time."

Clara Anderson left the office with a courteous "good afternoon," and a faint rather troubled smile on her most attractive face, running down the back lot path, toward her home, the rear of whose garden, abutted the school playground. She threw her wraps on to their accustomed hangers and herself into a chair beside her mother who was sewing.

"Got myself called up onto the carpet Momsey dear," she said, "That's why I am late. My little Israelites and their forebears are on the war path, and Granny Arkwright says that I will have to drop out my Bible stories."

"That is a strange way for you to speak of your superintendent," said her mother, a gentle reproving note in her voice. "What are you going to do about it."

"Hav'nt the faintest notion until I think it all over," replied that vivacious young woman. "Tell you in the morning. But now, how can I help you? It is always such a rest from school worries to putter about the house."

When school opened the next morning, it was a rather constrained teacher who led the devotions in number four. The story that morning was about Elisha's experience at Dothan. She closed the Bible and without her accustomed talk, led in the Lord's prayer. Then she gave the signal to take up the days work. A dozen hands went up. "Teacher ar'nt you going to tell us about it," asked little Jimmie Crooks. "What kind of soldiers were they that boy saw?"

"I may as well tell you children," she said, gently yet gravely, "someone has made complaint about my teaching the Bible stories and I shall have to stop that part of our worship."

"Aw—www," chorused fifty voices at once, "What for?"

"Silence," said the teacher, rather sharply for her. But that one word was puncturated in a peculiar manner, that certainly destroyed its effect. Little Abe Goldstein who, to show his lack of interest, had squirmed to the extreme end of his seat, suddenly lost his balance and sprawled out into the aisle. Equal to the emergency the teacher quickly restored order. Questioned as to how it happened, Abe said somebody pushed him. He did not know, or did not care to know who it was. It might have been his seat mate, it might have been the boy behind him. In this case it happened to be Cy. Young, who sat in the seat in front of him and by a deft swing of his foot under the seat upset Abe's balance. Gravity did the rest. But no one seemed to know, so after reproving all of them the teacher got them started on the days work.

The next morning after the singing, she said, "Jimmie asked a question. It was what sort of soldiers were they that Elisha's servant saw. I am going to answer his question by reading about them this morning," and she read that part of Matthew's gospel where Jesus told Peter that he could command more than twelve legions of angels if he wished them to fight for him. From that time on, that was the game. The

Continued on page 45

What is happening in Mexico is that the old struggle between Church and State has been revived, a situation that is inevitable when a Roman Catholic country strives for real independence.

—*Christian Observer.*

The most eloquent plea for Liberty and Equality in America today is in the mouth of the negro orator; the most insistent and uncompromising demand for the support of the letter and the spirit of the law is in the negro press; and the most ardent appeals to the humanities are in negro poets and singers. The negro is at present the most insistent and consistent advocate of our best national ideals. He is the spiritual, if not the natural, descendent of the white Americans of 1776. Black Americans are now the successors of Adams and Jefferson and Patrick Henry, and are carrying on in the twentieth century what they began in the eighteenth. Lofty aspirations may be rooted in self-interest. A rose may be nourished by barnyard dirt. In fighting to free himself today, the American underman is advancing the banner of liberty on the parapets of the whole human race.

—*The World Tomorrow.*

When Canadians permitted liquor exports which they knew were intended for the United States in defiance of our laws, they encouraged an illegal traffic which has finally turned to their injury also. It is a dangerous proceeding to wink at any form of lawlessness. It may react in an unexpected way. The situation is the more difficult for both nations because of the long border and the impossibility of guarding it adequately, but it illustrates that men who are willing to undertake to make a profit in defiance of law are not respectors of nations. They are "internationally minded."—*Pittsburgh Gazette Times.*

Every play-goer, whether the play be on the stage or the screen, should add to his tests of its quality and worth, this inquiry: *"What is its purpose? What idea is it trying to insinuate? What group would be principally interested in planting the idea of this play in the American mind?* I say that this is a legitimate part of the work of viewing and judging a play. And I want the American theater-going people to become such judges!

"What they will find, of course, is that many times they are paying $2.50 to $6 a seat to suuport 'wet,' racial, religious, or anti-immigration-law propaganda."

—*Dearborn Independent*

We are not at the moment raising the question of the rights or wrongs of the Amendment to the Constitution of the United States which secured Prohibition. We are only saying that Prohibition rests upon such a body of religious

and passionate conviction, that no party in American politics will touch it for years or forever.

We ourselves only a few months ago were speaking to some middle Westerners. They were of German extraction—Germans of the finest strain, the sons and daughters of those who left Germany for America after the political collapse of 1848, as worthy, therefore, in moral blood as the sons and daughters of the original Pilgrim Fathers.

We suggested that some alleviation of the strictness of the Volstead Act might be conceded by the raising of the alcoholic index in beer and wine. To our amazement the whole company protested, and one old German-American, without passion, simply gave it as his conviction that any attempt to tamper with Prohibition would lead, if persisted in, even to war!—*The British Weekly*

The man who thinks that places for the sale of beer and light wines will satisfy the anti-Prohibition crowd could believe that a pest house in the courthouse square would be all right, if only it were limited to mild cases of smallpox.

—*North West Christian Advocate*

Is it not true that sometimes we get in the habit of knocking everything that does not appeal to us as being ideally Christian? Now we do not believe it to be wise, to in any manner sanction that which is not Christian in principle. But carefully examined, very little of community good is Christian standard. In almost every general movement there is somewhat of principle that is not the very best. That we should not sanction. But can we not at least approve of all there is of good? Surely with Christianity's teaching, the church may put its stamp of approval upon every effort at co-operation, can sanction every spirit of kindness, helpfulness, thrift, economy, and moral and intellectual improvement. These things are all in keeping with Christianity.

—*The Christian Conservator*

Moreover the education provided by the Protestant churches is wofully meager. The Jews provide for their children 335 hours of instruction annually, the Catholic Church provides 200 hours, but the Protestant Sabbath School provides a scant fifty-hour course, with an average attendance of less than 50 per cent. A placard displayed at a Child Welfare Exhibit read like this:

"A Short-Weight Education. Thirty minutes a week for religious instruction in Protestant churches. Instruction in mathematics offered in elementary and high schools, 1,067 hours, equivalent in point of time to forty-one years of Sunday School instruction. Instruction in writing, 364 hours, equivalent to fourteen years of Sunday School instruction. *What is to be done?"*

—*Rev. D. R. Taggart, Christian Herald*

Let no man deceive himself. The issue is here. Shall America remain a Christian country? Shall it go up or down? Our daily press, with few notable exceptions, is openly atheistic. Our young people return from our State Universities agnostic and with their faith shaken in the Bible as the Word of God. When the foundation is shaken, is it strange that morality declines and crimes abound? Evolution denies the divinity of our Lord, for it denies everything miraculous. Christianity is faith in the Christ, the living Lord. Without the Bible we are adrift on life's sea without chart or compass.—*Judge J. P. Hahson, in the Christian Observer.*

For a long time Europe used America as a dumping ground for her trash, and now we want her to keep her trash at home. She has given us freely of her paupers, her murderers, her anarchists and communists, her plant pests and human pests and plagues of every kind and degree. They came upon us as a flood. Then the gates came down and when the gates came down, they climbed over the wall, and through every alley-way and hole they squirmed and wriggled in. They have brought with them in the main every infection of mind and soul and body to which man is subject, and we have had enough of them, quite, quite enough of them. Our immigration laws should not be made more liberal, but should be tightened. We need to do this for the salvation of our people, for the preservation of our integrity as a nation. We need a rest from the floods of aliens if we are to preserve our Sabbath, our religion, our constitution, our name and place as a great people—*The United Presbyterian*

National Commander John R. McQuigg of the American Legion said: "The men who make up the Legion do not need to be told what loyalty means. They learned that in a school where it was taught in a way that no human being who went through that school will ever forget. They learned what obedience to law meant, where violations were followed by speedy discipline." But certain questions arise. Is military discipline or a campaign in France to be prescribed as a method for making aliens love America? Does loyalty consist in compulsory obedience? Is unquestioning submission to the will of another a good training for democracy? Does the discipline which aims to make men efficient killers best fit them for a society in which killing is a crime? The Legion is loyal of course, but its spokesmen ought to be selected with care.

—*The Baptist*

If the State can retard by its laws, may not its laws advance the preaching of the Gospel and thus indirectly favor the extension of the Kingdom of God? If both Church and State are ordained of God, may not situations arise, when laws decreed by civil authority contain such moral and even spiritual usefulness, as to merit recognition and support by the Church? Might not the Church with its keener discernment of the will of God for men even occasionally take the initiative toward the enactment of laws, whereby greater justice, peace and opportunity should be vouchsafed to mankind?

The State and Church should not absorb each other. They should not compete with each other. They should be of mutual assistance. On moral questions, the State may seek the aid of the Church. Our best legislators are now asking for such aid. They ought to get it.—*The Lutheran*

With the increasing sense of social responsibility upon which religion is entering, the church is destined to be thrust farther and farther into the thick of secular affairs. The church can never again tolerate the segregation of itself into an esoteric compartment of society where its activities may be regarded by the "world" with unconcern. Christ must reign in the social order—in every field of it, social, industrial, political, international, every field. And the church is his militant body for just this world wide, social regeneration.

—*Christian Century.*

FROM THE WORKERS

MRS. SHEPARD'S LETTER

For five weeks a most aggressive campaign has been waged throughout eastern and central North Carolina and as we survey the field that has been covered, we feel that much good has been accomplished in arousing the Christians as to the dangers of the sutble and

MRS. LULU L. SHEPARD

insidious work of the Mormon missionaries. North Carolina is regarded by many as the most progressive southern state, and there is a great boom on in real estate from Asheville on the west, to Moorehead city on the Atlantic coast. Pinehurst and Southern Pines have become the winter homes of many northern people, and the Mormons realizing the growth of real estate values are taking advantage and making investments for the church. They are building new churches, buying old churches, renting halls, securing country school houses and abandoned country churches and starting new Sunday Schools among the mill people, and the average North Carolinian is so concerned about his own affairs, that he has given no conisderation to the growth of Mormonism.

The Mormons have only recently started this work at Hopedale, Crosmore, Morrisville, Roxboro and Ham River. I spoke in Ham River to a very large audience and asked the Mormons present to lift their hands and about fifty hands went up. At Dunham I asked the Mormons to stand and over forty arose and the leader said with great gusto, "I am proud of every one of these."

Letters are coming from pastors asking for more dates. A letter from a school teacher says, "Your work is valuable, far more valuable than gold, but the place where it is needed is where innocent people are being lured into Mormonism day after day. That place is Harker's Island. I have taught school there and I am in a position to know just how things stand. I guess there are more Mormons there than in the rest of the entire country. The majority of the people do not want Mormonism to exist, but they can't stop it. I feel that you could do more real good at Harker's Island, than anywhere else in this part of the state." So the Macedonian calls are heard and the workers are so few.

Oh that the Missionary Societies would take up the study of Mormonism

and give out the information, so much needed, and thereby save the innocent and the ignorant.

I have read and chuckled and re-read and chuckled over one of the best articles on Utah, in the current number of "AMERICAN MERCURY." Let me quote one paragraph from it, and you will want to read it all, I am sure. The writer in speaking of the diverse interests of people in the United States says, but not in Utah. There people talk only of the Prophet, hogs, or Fords. Even the ancient color of the state is gone. Mormon and Gentile dwell together in amity and rotary. The state, at this moment, is whooping up the fellowship, with its *fingers crossed.* The Gentile merchant hires Mormon clerks. The Gentile Chamber of Commerce rebukes an alien Congressman who has sneered at the Mormons. The Gentile churches once the foci of righteous hatred, turn their eyes on the Asiatic field. The Gentile book-seller refuses to sell a book that laughs at the church. The Salt Lake Tribune once the arch friend of Mormon persecution, is now the guardian angel of the followers of the Prophet. The Mormon legislature repeals the Mormon anti-cigarette law at the direction of a Mormon governor. The Mormon merchant hires a Gentile clerk, the uncouth "union suits" give way to officially sanctioned lingerie with lace and ribbons. "We are a peculiar people," long the boast of the Mormon, becomes the plaintive, "We are no different from other people." At the University of Utah, Heber J. Grant, Prophet, Seer, Revelator, introduced Eddie Guest, to a rapt student body, saying that Mr. Guest is undoubtedly the greatest poet of all time, greater even than Eliza Snow, a widow of the Prophet.

This very spicy article from which I have quoted began with the question of a young lady who said, "So people really live in Utah, but how?" And the article closes with this very terse paragraph. "How do people live in Utah? They join the business men's calisthenics class at the gymnasium, or they buy fords, on the five-dollar-a-week basis. Or they yawn. Or they die."

WITH THE CHECKS

A part of our compensation in the Lord's work.

I enjoy the Christian Statesman, because one can depend on the things they read from it. We get so many things that are not true from the papers today.

Enclosed is my check for $6. This will cover the subscription for one year, and the balance may be applied as a contribution to the National Reform Association. I enjoy the paper very much.

I am very much pleased with The Christian Statesman. I do not know of any other reading outside of the Bible, that so well states my honest convictions. May God bless you all.

You are right in wanting to put our Lord and Master at the head of all of our affairs, political and otherwise.

I heartily endorse the noble work you good people are doing and wish I could help more.

Having been a teacher in the public schools for fourteen years, I know what a good thing Bible reading in the school is, and hope it may always be the law of our state.

I think your magazine is wonderful reading. I read it all. More power to you.

Enclosed is my check for my first quarterly payment on my pledge to the National Reform Association. I am heartily in sympathy with the work, and wish I could help more. It is my hope that the time is not far distant, when our laws will require Bible reading in all our public schools.

I do not want any discount for sending new names. Failure to renew was just negligence. You did right to continue it.

We have heard much recently of the increase of juvenile crime. Now comes the Bureau of Child Welfare in Washington, and by its tabulated information reveals the fact that the youth of the nation instead of deteriorating, are improving in morals and manners. That commitments for crime among children and youth are decreasing. Is this particular white cap on the crime wave also just a combination of hysteria and wet propaganda?

(Continued from Page 23)

tution does not limit the people in their sovereign rights. It does limit the legislative, executive and judicial servants of the people, but acting in their own sphere as sovereigns in extra constitutional political action, they can do as they please. Those who call the Eighteenth Amendment un-constitutional because it makes a new grant of police power to the Federal Government, or those who say that the people have no right to take account of a man's religion when he asks their franchise, need to brush up on the idea of what a "sovereign people" means.

Lord Reading in his address at the opening of the last Indian Parliament proposed a measure that looks to the restriction of opium to the point of domestic use plus what is needed for medicinal use abroad. This is more nearly in accord with the demands of the American delegates to the last Geneva Opium Conference.

POLITICS vs. RELIGION IN SCHOOL

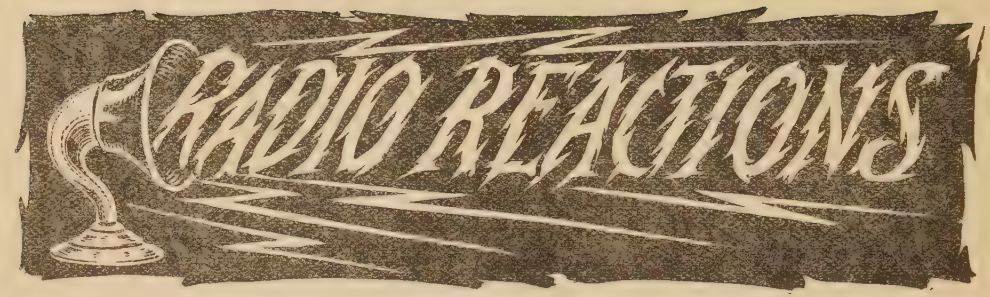
Continued from Page 39

children would ask questions and they would decide which one should go over until the next day, and teacher would answer it by reading.

But it was only a few weeks until complaint came again through the same channel and she was again called to the office. That time she respectfully but firmly stood her ground. She insisted that she was within the law and had obeyed what seemed to her an unreasonable order, already, and insisted upon her right to put ordinary intelligence into her work.

After she left the superintendent reported her position and attitude to the president of the board. That individual rather inflated by fancied knowledge and dense ignorance, in spite of his profession, was inclined to apply discipline immediately. However, the superintendent diplomatically urged the fact that the teacher was within the law and was the most popular teacher in the city. He added jocosely, "You don't want to pull the Presbyterian Church down on your head, do you?" Evidently that argument had its effect as Clara Anderson was the popular teacher of a large girls class in that Sabbath School, an officer in the Westminster Guild, and occasionally sang in the chorus choir. Nothing further was said about it.

(To be continued)



Lloyd George speaking.

"What I saw of war, day by day, makes me vow that I will consecrate what is left of my energies to make it impossible that humanity shall in the future have to pass through the fire, the terrors, the cruelty, the horror and squalor of war."

It would be an infinite blessing if all the statesmen who worked through the war period felt that way and had so determined.

Radio. Charles Scanlon speaking in Moral Welfare.

"Just how much light wine and beer will it take to cure the appetite for more and stronger liquor?"

But the German owned brewing interests don't want to cure it, Doctor, they want to cultivate it. As one of their speakers once said, "nickles in treats to the boys, will come back in dollars to your tills." The Leopard has not changed his spots.

OFFICE BOY BROADCASTING

"A silly old barn owl named Church
Sat up on the Carnegie perch,
He hooted the hoots
Of the brewery galoots,
Then wondered why he got the birch."

Well, how did that kid get on the air? The young rascal never did have a proper respect for Geneva gowns and Mortar Boards, but our judgment is he made a bull's eye that time.

The Cub Reporter speaking from Philadelphia.

"Teddy, a Belmont fox terrier, went on trial in police court today, charged with willfully chasing and shaking to death a six months old kitten."

Yet some people wonder why the American people have lost respect for the courts. Why should they respect that which does not respect its own dignity?

Wm. Pickens speaking through *"The World Tomorrow."*

"To be possessed of a superiority complex is to be continually tempted to do injustice to others."

We wonder if that is the explanation of the hateful, sneering, carping ridicule poured out upon the League of Nations by a large section of the American Press every time that organization encounters any difficulty in its tremendous task of completing the permanent organization for permanent peace. What this man calls a superiority complex is simply what God's Word calls "high mindedness." The only cure for this complaint is Paul's prescription, "Let this mind be in you which also was in Christ Jesus." That mind would be incapable of such diabolical glee.

Dr. Wm. Lyons Phelps, of Yale.

"I believe a knowledge of the Bible without a college course, is more valuable than a college course without the Bible."

We just imagine that everybody will

see it that way within five minutes after they have shuffled off this mortal coil. What we would like to see, is more people convinced of the truth of this before it is too late.

The Letter man, broadcasting in the Dearborn Independent.

"Could Bolshevism do any worse than give us prohibition."

Hey, Uncle Henry! Time to tell that editor of yours, to snap such lunatics off the air. Of course, it could. It could if Americans were atheists and fools; destroy our form of government, tear up its Christian foundations, put in the place of it a class tyranny that would murder and starve every one who did not agree with that class. It could empty our cities and fill their deserted cellars with the wild orphans of the murdered patriots, and head us back toward barbarism. We think that would be a little worse than shutting out German breweries, Hebrew and British distillers, French wine growers.

Radio. The Religious Telescope speaking editorially.

"A kind of intellectual autocracy has risen up in the North and Northeast, which has assumed the right to say what shall be taught anywhere and under any circumstances. This kind of czarism is worse than anything in the South."

It is time some one's attention was beginning to be focused upon this danger of the great educational foundations. The Czarism of that little clique of paper work educators, is one of the greatest menaces we have in the intellectual world today. The time may soon come when they will have to be dissipated in the interest of intellectual freedom.

Roger W. Babson, speaking.

"A business panic is surer to come from nothing else than a nullification by legislation and a return to the saloon with its resultant poverty and disease."

What does the old brewery machine care about that just so it can get its proboscis into the hide of America and start blood sucking again.

Radio. The New York Times speaking editorially.

"If the League of Nations did not exist it would have to be invented, in order to curb the extreme nationalism, which if there were no international means of holding it in leash, would surely bring on another war."

True enough, but who are we to object to the extreme nationalism of other peoples. Ours takes the isolationist, devil-take-the-hindmost route, the others strive for a place in the League. Both are unworthy of a Christian people.

The Herald of Gospel Liberty broadcasting.

"General Chang Tze-kiang, one of the leading officers under General Feng. The noted Christian, has recently purchased from the China agency of the American Bible Society, 8000 copies of the Scriptures for distribution, among the officers in the army."

And we are still haggling as to whether giving the Bible to public school pupils, is union of Church and State. If John Chinaman can out run us, good for him.

Judge Ben Lindsay, in Chicago Evening Post speaking of motion picture censorship.

"This movement I regard as one of the most dangerous ever born; it will make for spineless youth rather than for virile, upstanding youth, capable of judging between good and evil. Youth must be its own censor."

We have known for years that the Judge was a moral and sociological "dud," but this is worse than we supposed. How putting our children up against pictures that portray and gild gun-fighting, pie smashing, burglary,

dope using, murder, adultery, fornication and dollar chasing, can make for moral virility is more than some people can imagine. Youth its own censor! Call a psychiatrist.

Wm. Roberts of the American Federation of Labor, broadcasting through the Senate Committee.

"Practically all channels of publicity that are worth while, are closed to those who favor a modification of the Volstead act. It is only when some opportunity like that of the straw vote arises, that the general public is made aware of the intensity of the feeling against the act."

What about the New York World and the Chicago Tribune? Where in the world were these four million malcontents and their families of 25,000,000, when only three quarters of a million wets voted the straws, in the whole of the United States? Well, it is safe to leave such palpable absurdities to the Senate Committtee.

"Pittsburgh Gazette Times" broadcasting.

"The crooks have had their fling. It is about time to consider the public welfare."

As a plea for the amendment of criminal law administration, there is more sense packed into those few words than is usually found.

Wm. Roberts of the American Federation of Labor, broadcasting through the Senate Committee.

"The greatest complaint appeared to be that the people were forced to drink all kinds of concoctions represented to be whiskey."

We notice that the engineers did not have to drink that bad whiskey. Neither do this bunch of ex-bartenders and brewery hands and non-citizen foreigners which Mr. Roberts represents. Evidently liquor intelligence is not improved by being elected to office in the American Federation of Labor.

Albert F. Coyle, speaking through the Locomotive Engineers Journal.

"The day has passed when any sincere working man can rightly complain that the church is indifferent to the lot of the poor and the oppressed. In every denomination courageous leaders are demanding that religion seek to redeem the social order."

That comes through well. We are delighted that organized labor is coming to recognize this, which has been the effort and ideal of most churches for thirty years.

ULTIMATE AUTHORITY

Continued from page 4

is right, in view of that ultimate authority. That collective understanding, the light of nature and the Bible, are the lenses through which we discern God's will. Having come to a conclusion what that will is, we may by law say, this shall and that shall not be done. But that does not change God and His laws. Not what imperfect men want, but what God and the eternal laws which express his nature, demand, is law and should be observed. This note seems to be wanting in current discussion of public affairs. Christian citizens should today emphasize it, as the Supreme Court did in the case of Stone vs. Mississippi. "The legislature cannot bargain away the public health, or the public morals. The people themselves cannot do it, much less their servants." Why? Because there is an authority outside and above that of the state. Some call it, right. Some call it eternal principle. We call that authority, God.

SEE EUROPE

$450 UP

Comprehensive Vacation Tours. Comfortable travel. Mediterranean cruises, $675 up.

THE WICKER TOURS
RICHMOND, VA.

Croup at Night

Can be checked in 15 minutes by rubbing throat and chest with Vicks. Used at bedtime this treatment usually averts a night attack.

VICKS VAPORUB

FRECKLES

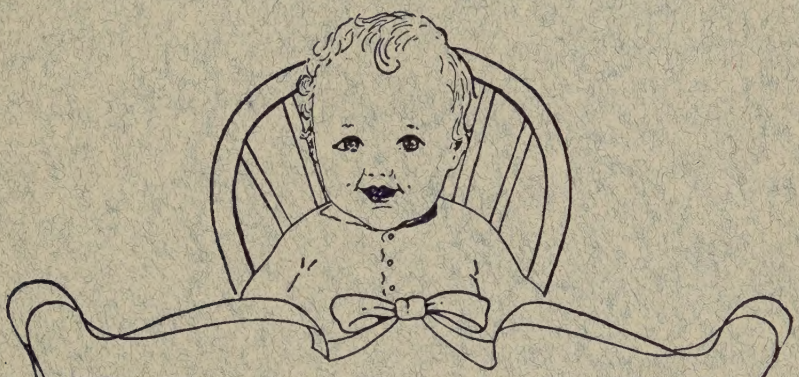
Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.

WANTED

WANTED—Agents to Solicit Subscriptions for THE CHRISTIAN STATESMAN. All or part time service. Liberal terms to agents. Write for particulars to—THE CHRISTIAN STATESMAN, Publication Building, Pittsburgh, Pa.



The Happiest Baby in the World

Is the baby that gets plenty of restful sleep, free from fretting, restlessness, and free from the minor disturbing ills such as upset stomach, colic, wind, constipation. In rectifying the minor baby ills and inducing restful sleep thousands of mothers the world over have for years used

Mrs. Winslow's Syrup

A wonderful household ally and "worth its weight in gold" when the baby is fretting and deprived of its much needed sleep.

Safe, harmless, non-alcoholic, non-narcotic, pleasant. Children love it. At All Drug Stores. Write For Free Diet Book For Babies

Anglo-American Drug Company
215-217 Fulton Street, New York City

Christian Citizenship Conference

At Winona Lake, Indiana, August 1-3

PROGRAM FIRST DAY

Many of the personalities who are to appear upon the program at Winona Lake this year are not strangers to a Winona Lake audience for they have appeared many times in the past on the program of the National Reform Association.

The following is the program for the first day. The second and third day's program will appear in the later issues of this magazine.

Rev. William Parsons, D.D., Managing Editor for the Christian Statesman and a Presbyterian minister of high rank and an experienced College Bible teacher, as well as a popular lecturer on Bible themes will have charge of the Bible hour every morning at 9:30, studying the word of God from the stand-point of its application to national and world affairs. He will be the instructor of the United Adult Bible Classes Sunday morning, August 1st.

Sunday afternoon, August 1st at 3:00 P.M., an unusual opportunity will be given to the visitors upon the Winona Lake grounds to listen to a most illuminating and soul-stirring message upon "The Shadow Life" by Mrs. Lulu Loveland Shepard, "The Silver Tongued Orator of the Rocky Mountains." Mrs. Shepard will be heard several times through the days of the Conference.

Rev. James S. Martin, D.D., who for many years was the efficient General Superintendent of the National Reform Association and who, more than any other one man, gave the Association a place in the thought of the world through the World Christian Citizenship Conferences, will be the speaker at the Hill-side meeting at 6:30.

At the evening hour after the rendering of a very fine musical program which is being prepared by the Management of the Winona Lake Assembly, the Hon. Clinton N. Howard of Rochester, New York, known as "The Little Giant" will give his great address on "World Peace Through The Prince of Peace." Dr. Howard needs no introduction to an American audience, for he is known from coast to coast as one of the outstanding figures upon the American platform and as one of the foremost prophets of civic righteousness.

GENERAL OFFICERS

President .....John W. Vickerman
Vice-President .....J. A. Cosby
Recording Secretary .....R. W. Redpath
Ex. Secretary .....Mrs. Ella M. George
Treasurer .....Knox M. Young
Assistant Treasurer .....Henry Peel

ROSTER SPEAKERS' BUREAU
and
FIELD WORK DEPARTMENT

Dr. J. M. Tibbetts
Speaker and Manager

Wm. Parsons, D.D.
Speaker and Managing Editor
Christian Statesman

Dr. Chas. F. Swift
Speaker

Dr. A. B. Cooper
Speaker and Field Secretary

Dr. J. C. Carpenter
Speaker and Field Secretary

Rev. A. D. Rhea
Speaker and Field Secretary

Mr. Frank R. Agnew
Field Secretary

Mrs. Lulu Loveland Shepard
Speaker

Miss Sada M. Lamb
Field Secretary

Miss Frances E. Winters
Field Secretary

Any of the above may be secured by correspondence with the Speaker's Bureau, Room 406 Publication Bldg.